SIRAH ~ SERIES

The Light of Sight

Translation of Nūr al-Úyūn – A Concise Biography of the Prophet ﷺ

IMAM IBN SAYYID AN-NAS



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IMAM IBN SAYYID AN-NAS
(671-734 / 1293-1334)

Translated by
ABU HASAN





The Light of Sight – A Concise Biography of the Prophet ﷺ

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الحمد لله رب العالمين والصلاة والسلام على سيد الأنبياء والمرسلين وعلى آله الطاهرين وصحبه الطيبين

TRANSLATOR'S PREFACE

"None among you has truly believed, until I have become more beloved to him than his children, his parents and all of mankind,"[1] said RasūlAllāh ﷺ. Early Muslims were mindful of this instruction, and held it dear to their hearts; they were successful in this world and hope for success in the hereafter.

Many biographies have been written describing the Prophet ﷺ and his attributes, his exceptional character and his immaculate life which is a model for mankind to follow. Allāh táālā says:

Verily, it is better for you to follow the Messenger of Allāh; [and] for those who hope [to meet] Allāh and the final day, and remember Allāh táālā immensely.[2]

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Muslims should learn about the Messenger of Allāh, and strive to know more and more about him ﷺ. It is therefore, that scholars approved of gatherings to remember him. This epistle is a concise biography of the Prophet ﷺ which is perfect for reading during Mawlid gatherings as it can be read in one or two hours. A knowledgeable reciter or scholar can elaborate on any particular aspect of the life of RasūlAllāh ﷺ; about his

[1] Lit. "his son, his father and all of mankind." This is a famous and Ṣaĥīĥ ĥadīth recorded in Bukhārī and Muslim among other ĥadīth compilations.

[2] Sūrah Al-Aĥzāb, 33:21. Even though, in the context of revelation, this is addressed to a specific group of people, exegetes have considered it as generic.

miracles or attributes or his sayings. Also, as this book is based on authentic narrations and compiled by a well-known ĥadīth imām, chronic grumblers and grudging malcontents will not have much to complain.

The translation follows the printed copy, edited and annotated by Muĥammad Saýīd Ádnān al-Abrash and Muĥammad Ghassān Naşşūĥ. I have cross-checked where necessary, with classical biographies like *Mawāhib*, *Madārij* etc., in transcribing names and clarifications mentioned in footnotes. Footnotes translated from the print edition are captioned ***Editors' Note***. Even though the Arabic printed edition is extensively referenced, I have omitted them in the translation to keep it concise and simple. In shā Allāh, we may release a fully referenced edition in the future.

We live in challenging times in which, ignorant preachers attempt to diminish the lofty stature of RasūlAllāh ﷺ in the name of tawĥīd; and instead of being silenced, they are hailed as guides. These misguided speakers have created an atmosphere of suspicion and encouraged a culture of disrespect that has emboldened ordinary folk to label permissible practices and valid concepts as polytheism and innovation without hesitation or research. Especially, praising the Prophet ﷺ is decried as an exaggeration, even though such praise is mentioned in Şaĥīĥ ĥadīth. I have included appendices in which ĥadīth and commentaries are mentioned to clarify wrong notions and false ideas circulated by ignoramuses masquerading as scholars. In the spirit of the book, I have tried to keep the appendices short and derived them from famous works.

We beseech Allāh táālā to bestow upon us the love of the Prophet ﷺ and make us his diligent followers and remain faithful to his sunnah. We ask Allāh táālā to raise us under his ﷺ standard on the day of Judgement and grant us the intercession of His beloved ﷺ for the sake of His beloved ﷺ.

والصلاة والسلام على سيد الأنبياء والمرسلين وعلى آله وصحبه أجمعين

Abu Hasan
12th Rabiý al-Awwal 1433


محمد رسول الله
صلى الله عليه وسلم



AUTHOR'S INTRODUCTION

Thus said the meticulous research scholar, the imām, Shaykh Fat'ĥuddīn Abu'l Fat'ĥ Muĥammad ibn Muĥammad ibn Muĥammad ibn Sayyidi'n Nās al-Yámurīy ar-Rabýiy – may Allāh táālā sanctify his secret:

Praise be to Allāh táālā who opens the doors [of Grace] when He is called upon; and He, who bestows means for guidance; Salutations and blessings upon His Prophet Muĥammad ﷺ, whom Allāh táālā sent as a guide to those who accepted guidance; and a proof[3] upon those who turned away; and [salutations be] upon his descendants and his companions who loved and cherished his ﷺ tradition all their lives.

Úyūn al-Athar fī Funūn al-Maghāzī wa'sh Shamāyil wa's Siyar,[4] is a comprehensive biography that I have compiled; a copious and ample resource for seekers of this knowledge. After its completion, I felt that an abridged version would facilitate quick reference, and would be easy to read and to carry. A book that imparts knowledge to the beginner and serves as a review for the master. Hence, I have summarised it in these pages, and named it ***The Light of the Sight – A Concise Biography of the Trustworthy, the Vouchsafed***.[5]

Thus we begin, with a prayer for aid and guidance from Allāh táālā and beseech Him to steer our essay and ease the path to goodness.

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[3] ***ĥujjah***

[4] The Gushing Springs of Tradition: On the subject of Battles, Attributes and Biographies.

[5] *Nūr al-Úyūn fī Talkhīṣi Sīrati'l Amīn al-Ma'mūn.*

THE GENEALOGY OF THE PROPHET 

He is **Muĥammad** صلى الله عليه وسلم

the son of **Ábdullāh**,

the son of **Ábd al-Muţţalib**,

the son of **Hāshim**,

the son of **Ábd Manāf**,

the son of **Qusayy**,

the son of **Kilāb**,

the son of **Murrah**,

the son of **Kaáb**,

the son of **Lu-ayy**,

the son of **Ghālib**,

the son of **Fihr**,

the son of **Mālik**,

the son of **Nađr**,

the son of **Kinānah**,

the son of **Khuzaymah**,

the son of **Mudrikah**,

the son of **Ilyās**,

the son of **Muđar**,

the son of **Nizār**,

the son of **Ma-ádd**,

the son of **Ádnān**

Genealogists are in agreement until Ádnān, and beyond him up until Sayyidunā Ādam عليه السلام, there is a keen disagreement.

His ﷺ mother is Lady **Āminah**,

the daughter of **Wahb**,

the son of **Ábd Manāf**,

the son of **Zuhrah**,

the son of **Kilāb**,[6]

the son of **Murrah**,

the son of **Ka-áb**,

the son of **Lu-ayy.**[7]

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[6] Thus the ancestry of RasūlAllāh ﷺ from his father's and mother's side converges at Kilāb.

[7] Bayhaqi in *Dalāyil an-Nubuwwah* (1:183) and Ibn Hishām in his Sīrah (#1156).

HIS BLESSED BIRTH ﷺ

He ﷺ was born on Monday, in the month of Rabiý al Awwal, in the Year of the [Attack of the] Elephants.[8] It is said that it was on the **second** or the **third** or the **twelfth** of the month. Other dates have also been mentioned in this regard. His mother bore him during the days of *tashrīq*[9] near the Middle Stoning Area.[10] It is also said that it was perhaps another day.[11]

On the night of his birth ﷺ, the palace[12] of Chosroes shook until the sound of its tremor was heard and fourteen columns[13] of his palace collapsed; the grand fire of the Persians extinguished; this fire had been burning continuously for a thousand years; and the lake in Sāwah evaporated.[14]

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[8] Abraha was an Ethiopian king who attempted to invade Makkah, in an attempt to destroy the Kaábah. He came with an army of elephants which were destroyed by a flock of small birds sent by Allāh táālā. The story is mentioned in the 105th *sūrah* of the Qur'ān. The year in which this event occurred is known as the 'Year of the Elephants' : *áām al-fīl*.

[9] *Ayyām al-tashrīq*: the rising days, the radiant days. These are the 5 days in Dhu'l Ĥijjah, the twelfth month of the Islamic year.

[10] *Jamrah al-Wusṭā* during the Rising Days (*ayyām al-tashrīq*)

[11] Because it depends on the other narrations of birth date, and there are varying reports concerning these dates.

[12] *Yīwān*: palace; it is said that it was the massive palace built by Darius at Persepolis called Apadana. http://oi.uchicago.edu/museum/collections/pa/persepolis/apadana.html

[13] *Wikipedia*: "This palace was called the Apadana. The King used it for official audiences. The work began in 515 BC. His son Xerxes I completed it 30 years later. The palace had a grand hall in the shape of a square, each side 60 m long with seventy-two columns, thirteen of which still stand on the enormous platform. Each column is 19 m high with a square Taurus and plinth. The columns carried the weight of the vast and heavy ceiling. The tops of the columns were made from animal sculptures such as two headed bulls, lions and eagles."

[14] Saveh is an ancient city of Persia.

HIS ﷺ BEING NURSED

He ﷺ was suckled by **Ĥalīmah** al-Hudhaliyyah, the daughter of Abū Dhu'ayb. While he ﷺ was in Ĥalīmah's care, the event of incision of his chest occurred, when his bosom was filled with wisdom and faith; and after the portion for the devil[15] was removed from it. عليه الصلاة والسلام

He ﷺ was also suckled by **Thuwaybah** al-Aslamiyyah,[16] the slave-girl of Abū Lahab.[17]

He ﷺ was nursed in the care of **Umm Ayman Barakah** al-Ĥabashiyyah,[18] [a slave-girl owned] by his father[19] and whom he inherited. When he ﷺ grew up, he ﷺ freed her and she was given in marriage to **Zayd** ibn al-Ĥārithah.

[15] The wording of ĥadīth is: ***ba-áda ani'stukhrija ĥažžu'sh shayţāni minhu***. This ĥadīth is in *Şaĥīĥ Muslim* 261/162, *Ibn Hibbān* 6334, *Musnad Imām Aĥmed* 3/121, and Bayhaqī's *Dalāyil an-Nubuwwah* 1/135. There are various interpretations of this ĥadīth, keeping in mind the principle of Ahlu's Sunnah, that Prophets are free from sin; one of the best explanation is by Qāđī Íyāđ in *Ikmāl al-Múlim* wherein he says that 'the portion for shaytan' means the portion which the Devil covets and exploits for his advantage. It was removed before it could be exploited. See Appendix A for clarification.

[16] Belonging to the Al-Aslam tribe. There is a difference of opinion whether she became Muslim; Ĥāfiž Ibn Mandah affirmed that she became a Muslim [*Usd al-Ghābah*]

[17] He was the paternal uncle of RasūlAllāh ﷺ. He opposed RasūlAllāh ﷺ and became an enemy; and on account of his abusiveness, he was damned forever – and mentioned by the name in the Qur'ān in Sūrah Lahab, 111.

[18] The Abyssinian.

[19] Umm Ayman was his ﷺ father's slave-girl.

GROWING UP

His father passed away, when he ﷺ was still in his mother's womb. It is also said that he ﷺ was either **two** or **seven** or **twenty-eight months** old [when his father passed away].[20]

His ﷺ mother passed away, when he was a boy of **four** years. It is also said that he was **six** [when his mother passed away].[21]

He ﷺ was then in the guardianship of his grandfather **Ábdu'l Muţţalib**. When he ﷺ reached **eight years, two months and ten days**, his grandfather Ábdu'l Muţţalib passed away. His [paternal] uncle **Abū Ţālib** took him ﷺ in his care.

When he ﷺ was **twelve years, two months and ten days** – he ﷺ set out with his uncle Abū Ţālib to the Levant. When they reached **Buşrā**,[22] the monk[23] **Baĥīrā** saw him and recognised him by his attributes and distinguishing marks. Baĥīrā came to him ﷺ, held his hand and said: "This is the Messenger of the Lord of all worlds, whom Allāh táālā will send forth as a mercy to the worlds. Verily, when you descended from the valley, the very stones and trees prostrated – and they do not prostrate, except for a prophet. We find the description of his attributes in our books; and it was well-known to those who came before us." And then he told Abū Ţālib: "If you proceed to the Levant, the Jews will kill him." So his uncle turned back [without proceeding further] fearing their harm to his nephew's ﷺ life.

The Prophet ﷺ set out a second time to the Levant in the company of **Maysarah**, a slave of **Khadījah** رضي الله عنها, representing her business, before he ﷺ married her.[24] When he ﷺ reached the Levant, he ﷺ sat under a tree close

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[20] The well-known and generally accepted report is the first narration, that he ﷺ was still in his mother's womb.

[21] The second report that he ﷺ was six years old is widely accepted.

[22] Bostra; an ancient city in southern Syria.

[23] Christian monk

[24] With Sayyidah Khadījah in his twenty-fifth year.

to a monastery.[25] The monk (of the hermitage) said: ‘None, except a prophet has ever sat under this tree.’

Maysarah use to say: ‘During the journey, when the sun was very hot, I saw two angels descend from the sky giving him shade.’

After he ﷺ returned from this journey, he ﷺ married **Khadījah** bint[26] Khuwaylid; and his age was **twenty five years, two months and ten days.** It is also said that his age was something else.

When he ﷺ reached his **thirty-fifth year**, he ﷺ witnessed the rebuilding of the Kaábah and he ﷺ placed the black stone with his own blessed hands.

☙

[25] ***şūma-áh***: monastery, hermitage. ***rāhib***: monk, ascetic, hermit.

[26] *bint*: the daughter of

PROCLAMATION OF PROPHETHOOD[27]

When he ﷺ reached the age of **forty years** and a few days, Allāh táālā sent him forth as a Messenger bearing glad tidings[28] and a Warner[29] to all worlds. The archangel Jibrīl[30] عليه السلام came to him ﷺ in the cave of **Hirā'a** with a revelation[31] from the Lord of the Worlds and said: "Read." And he ﷺ said: "I am not read".[32]

He ﷺ said: And he[33] clasped me in a tight smothering embrace; he released me [from the embrace] and he once again said, "Read". And I said: "I am not read". So the third time, he said:[34]

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝

Read! In the name of thy Lord who hath created thee. He hath created man from a congealed clot of blood. Read, in [the name of] your Lord, the most Honourable. He who taught by the pen; and taught man, what he knew not.[35]

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[27] ***biý-thah***: to be sent forth on a mission; proclamation of his being a prophet and the announcement of the message that he ﷺ was sent with. See Appendix A for a clarification.

[28] ***bashīr***: one who gives glad tidings of Paradise for believers; one who gives glad tidings of forgiveness and mercy of the Almighty.

[29] ***nadhīr***: one who warns of punishment to the evildoers and infidels; one who warns of the wrath of the Almighty.

[30] Gabriel in the Judeo-Christian literature

[31] *waĥy*

[32] It is also said that he was asking: "What shall I read?" See Appendix A for clarification.

[33] Sayyidunā Jibrīl عليه السلام

[34] Ĥadīth of *Bukhārī* #3, and *Muslim* #160 . In the ĥadīth, the angel embraces him three times and asks him to read; and recites the verse after the third time.

[35] Sūrah Álaq, 96:1-5.

He ﷺ received the first revelation as mentioned above on **Monday, the eighth day of Rabiý al-Awwal**.

The people of Makkah then blockaded him ﷺ and he ﷺ was confined to the hollow[36] of Abū Ţālib along with his family for more than three years. When they emerged from the valley [after the blockade was eased] he ﷺ was **forty-nine** years old.

Eight months and twenty-one days after the boycott collapsed, his ﷺ uncle Abū Ţālib died; [Sayyidah] Khadījah ﷺ died three days later.

When he ﷺ reached **fifty years and three months**, a party of Jinn of the Naşībīn[37] came to him ﷺ and became Muslims.

When he was **fifty-one years and nine months**, he ﷺ went on the Night Journey[38] commencing from the place between Zamzam and the *Maqām*,[39] to Jerusalem. The **Burāq**[40] was brought [again] and he ﷺ mounted it and was raised to the heavens; prayer was made obligatory during this journey.

When he ﷺ reached **fifty-three**, he ﷺ migrated from Makkah to Madīnah on a **Monday**, on the **22nd of Rabiý al-Awwal**, and entered Madīnah on a Monday. He ﷺ resided in Madīnah for **ten years** until he ﷺ passed away from this world.

Some of these dates are differed upon by historians, and I have mentioned dates that I have deemed [accurate] in my book *Úyūn al-Athar*.

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[36] *Shiýb Abū Ţālib*

[37] A well-known city in the Arabian peninsula.

[38] *Al-Isrā'a wa'l Miýrāj*

[39] *Maqām Ibrāhīm*: the stone bearing the footprints of Sayyidunā Ibrāhīm; *maqām* or the 'standing place' of Ibrāhīm.

[40] A celestial steed. The text gives the impression that Burāq was brought for the first time in Jerusalem. Whereas, RasūlAllāh ﷺ had already arrived to Jerusalem upon it; and here it is the commencement of the heavenly ascension of RasūlAllāh ﷺ. *Burāq* is a white animal, taller than a donkey and shorter than a mule and it stride was as far as it could see. [*Muslim*]

CAMPAIGNS AND SORTIES

He ﷺ undertook **twenty-five** or **twenty-seven** wars in this period. He participated in **seven** of these himself.

1. **Badr**
2. **Uĥud**
3. **Khandaq** (The battle of the Trench)
4. **Banī Qurayžah**
5. **Banī Muşţalaq**
6. **Khaybar**[41]
7. **Ĥunayn**
8. **Ţāyif**

It is said that he also participated in the battles of **Wādī al-Qurā, Ghābah** and **Banī Nađīr**.

He ﷺ sent smaller sorties on about **fifty** expeditions.

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[41] ***Editors' Note***: There is a variance in the manuscripts that we have examined between Khaybar and Ĥunayn; and we have listed both here; as the Prophet ﷺ participated in these two wars; Imām Ibn Ĥajar attests in *Fat'ĥ al-Bārī* [narrating] from Mūsā ibn Áqabah that RasūlAllāh ﷺ participated in **eight** wars. Allāh táālā knows best.

PILGRIMAGE

He ﷺ went on Ĥajj, the major pilgrimage **only once** after it was made obligatory; and **twice** prior to this.

He ﷺ set out for the farewell pilgrimage in the day; he ﷺ oiled and combed his hair, perfumed his clothes and stayed overnight in **Dhu'l Ĥulayfah.**[42]

He ﷺ said: Last night, a herald came to me from my Lord and said: "Pray in this blessed valley and say: I intend for *úmrah*[43] and *ĥajj*."[44]

So he ﷺ donned the **iĥram**[45] for both pilgrimages together.[46]

He ﷺ entered Makkah on Sunday morning from the two rising hills; and performed the **ţawāf**[47] of arrival. In three of the rounds he ﷺ did **ramal**[48] and walked at ease in the rest of the four. He ﷺ proceeded to **Şafā** and made the circuit[49] on a mount.

He ﷺ then ordered those who could not muster a sacrifice[50] to suspend the *ĥajj* and end their *iĥrām* with the *úmrah*; he ﷺ camped on the ridge of the **Ĥajūn** hill.

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[42] About 10 km south of Madīnah.

[43] The minor or lesser pilgrimage.

[44] The major or greater pilgrimage.

[45] The pilgrim's garb – and also the state of being a pilgrim.

[46] *Qirān*: to intend both lesser and greater pilgrimage (*ĥajj* and *úmrah*) together in the same *iĥrām*.

[47] Circumambulation of the Kábah; seven rounds of the Kábah are required for the completion of the rite.

[48] To march, with chest protruded and shaking shoulders as in a parade.

[49] *Saýī* or the circuit is a rite in the pilgrimage – to go from Şafā to Marwā and back again seven times; starting from Şafā and ending on Marwā.

[50] *Had'yi*: a sacrificial animal which is obligatory for those who do the two types of Ĥajj: *Qirān* and *Tamattú*.

On the **eighth day of Dhu'l Ĥijjah**,[51] he ﷺ set out to **Minā**. He ﷺ prayed Žuhr, Áşr, Maghrib, Íshā, and stayed there overnight; he ﷺ also prayed Fajr the following morning there.

After sunrise, he ﷺ went to **Árafah** and a tent was erected for him ﷺ at **Namirah**. He ﷺ stayed there until the sun began to descend,[52] and he ﷺ gave a sermon; he ﷺ prayed in congregation and combined both prayers of early and late afternoon. Both were prayed with one **adhān**[53] but with separate **iqāmah.**[54]

He ﷺ then went to the standing place [in Árafah] and stood there supplicating and glorifying his ﷺ Lord Almighty, and proclaiming His greatness[55] until sunset.

He ﷺ returned to **Muzdalifah** after sunset and stayed there overnight and prayed the Fajr of the following morning there. He ﷺ then stood at **Mashár al-Ĥarām**, just until sunrise.[56]

He ﷺ returned to **Minā** before sunrise. [Thereafter,] he ﷺ stoned the devil at **Jamarah al-Áqabah**,[57] casting seven pebbles. So also, on the remaining three days of **Tashrīq**, he ﷺ went on foot, to stone the devil, and he ﷺ cast seven pebbles in each of the three stoning places. [On the remaining three days,] he ﷺ started from the smaller stoning place adjacent to **Khayf**,[58] and then the middle one, and then *Jamarah al-Áqabah*.

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[51] The day of *Tarwiyah.*

[52] After mid-noon.

[53] The call to prayer.

[54] The announcement prior to standing for prayer.

[55] *Tahlīl* and *Takbīr*

[56] When orange-red light fills the sky.

[57] *Jamarah, Jamarāt* (pl.): These are three places between Minā and Makkah; and a symbolic stoning of the devil is one of rituals in Ĥajj. The stoning place (Jamarah) closer to Makkah is the **Jamarah al-Áqabah** (The Greater Stoning Place); the middle is **Jamarah al-Wusţā** (The Middle Stoning Place); and the one closer to Minā is **Jamarah al-Şughrā** (The Smaller Stoning Place).

[58] Situated in Minā, a big mosque is built there.

He made lengthy supplications at the first and the second place.

He ﷺ offered the sacrifice, the very day he ﷺ returned to Mina[59] and then went to [Makkah, where he ﷺ made the obligatory][60] **Ţawāf al-Ifāđah**; he ﷺ made the circumambulation seven times and then went to the well [of Zamzam] and drank from it. He ﷺ then came back to Minā.

He ﷺ left [Minā] on the third day[61] and camped in **Al-Muĥaşşab**. Sayyidah Āýishah ؓ did the *úmrah* [starting from] **Al-Tanýīm**.

RasūlAllāh ﷺ then ordered [the company] to prepare for departure. He ﷺ did the **Ţawāf al-Wadāá**[62] and set out to Madīnah.

RasūlAllāh ﷺ did *úmrah* **four** times [other than that during *ĥajj*] and all were performed in **Dhu'l Qaádah**.

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[59] On the 10th Dhu'l Ĥijjah, after the stoning.

[60] The circuit of the Kábah after returning from Árafah on the 10th is an obligatory ritual in the *ĥajj*. This is known as *Ţawāf al-Ziyārah* or *Ţawāf al-Ifāđah*.

[61] This is the completion of the Ĥajj.

[62] The farewell *ţawāf*.

HIS ﷺ PHYSICAL ATTRIBUTES

RasūlAllāh ﷺ was of medium height and had broad shoulders.

His ﷺ complexion was white – white with a pinkish hue. His ﷺ hair would reach his earlobes. There were no more than twenty grey hairs in both his [blessed] head and beard. His face was radiant and shining like the full moon. He ﷺ was the most beautiful to behold.

He ﷺ was the epitome of dignity, when he kept silent; and when he ﷺ spoke, there was an effusion of splendour and awe.

From afar, he appeared the most handsome of all; graceful and elegant. And so too from near; he was the most beautiful, comely and pleasant.

His ﷺ speech was sweet and his forehead ample.[63] His eyebrows [thin and] long, and they were not joined;[64] his nose was aquiline – thin and straight, and soft cheeks, a full mouth, white and sparkling teeth; and a small and narrow chink[65] between the two front teeth. The Seal of Prophethood was between his shoulders [on his back] and the person who described his ﷺ beauty said: "I had not seen anyone more handsome than him ﷺ before, and I never saw anyone like him ﷺ after."

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[63] Apart from the physical attractiveness of an ample forehead, there are also other connotations. In Arabic, the same description is used to signify an amiable person and one with pleasant nature; and negates frowning and scowling. Thus was RasūlAllāh ﷺ, always smiling and a gracious countenance to behold.

[64] Though they appeared to be joined when observed from a very close range, they were apart when viewed from a sitting distance. Regardless, this is to negate synophyrs or a unibrow. Allāh táālā knows best.

[65] This was a very narrow separation that enhanced the natural beauty of his blessed teeth; or that the teeth were slightly curved in the lower portion of the front teeth such that a small opening is formed when the upper teeth sit on the lower ones, which is a mark of attractive teeth. It may not necessarily be diastema, but nevertheless, it was beautiful as RasūlAllāh ﷺ was the most perfect and the most beautiful in creation.

HIS ﷺ NAMES

RasūlAllāh ﷺ has many names among which are, as he has himself said:

> I am **Muĥammad**,[66]
>
> I am **Aĥmed,**[67]
>
> I am **Māĥīy**, the Effacer; by whom Allāh táālā effaces disbelief,
>
> I am **Ĥāshir**, the Gatherer as people will be gathered and assembled by my feet in the hereafter,
>
> and I am **Áāqib**, the Ultimate; and there is no prophet after me.

In another narration:

> I am **Muqaffī,**
>
> I am **Nabiyu't Tawbah**, the Prophet who brings redemption [to sinners,]
>
> I am **Nabiyu'r Raĥmah**, the Prophet of Mercy.

In a report of Şaĥīĥ Muslim: **Nabiyu'l Malĥamah,** the Prophet of War.[68]

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[66] He who is the most praised by Allāh táālā.

[67] One who praises Allāh táālā the most.

[68] ***Editors' Note***: We did not find this in *Şaĥīĥ Muslim,* though Ibn Ĥibbān claimed thusly. Here, it may sound contradictory that he is said to be both a Prophet of Mercy and and a Prophet of War; Állāmah Laĥjī in his *Muntahā as-Sūl* cites a beautiful explanation from Khaţţābī: "That he was sent with war and sword, is actually a form of mercy. Because it was the way of Allāh táālā to hasten punishment when they belied prophets of previous nations and were exterminated; and his ﷺ community was given the mercy that they were not exterminated, but rather given a chance to revert from their disbelief – even if it was under the fear of the sword."

Allāh táālā has named him ﷺ in his book:

Bashīr, the Harbinger, the bearer of glad tidings;

Nadhīr, the Warner of punishment and Allāh's wrath;

Sirāj, the Light of guidance;

Mūnīr, the Illuminated;

Ra'ūf, the Kindl

Rahīm, the Merciful;

Rahmatun li'l Áālamīn, Mercy to all worlds;

Muhammad, the Praised One;

Ahmed, the Praising One;

Ţā hā;

Yāsīn;

Muzzammīl, the Cloaked One;

Muddath'thir, he who is wrapped in his mantle;

And **Ábd,** His Slave, as Allāh táālā has said:

سُبْحَـٰنَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا

Glory to Him, who has made his slave to travel in a part of the night[69]

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ

And when His slave stood beseeching Him[70]

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[69] Sūrah Isrā, :17-1.

[70] Sūrah Jinn, :72-19.

Allāh táālā has named him ﷺ **Nadhīr**un **Mubīn**, a Manifest Warner, as He has said:

And say: Verily I am a Manifest Warner[71] وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ

And named him ﷺ **Mudhakkīr**, The Reminder, as He says:

Verily you are a Reminder ...[72] إِنَّمَا أَنْتَ مُذَكِّرٌ

Other names have also been mentioned. Most of these names are descriptive of his ﷺ attributes.[73]

[71] Sūrah Ĥijr, :15-89.

[72] Sūrah Ghāshiyah, :88-21.

[73] ***Editors' Note***: "Scholars have collected his ﷺ names and compiled books among which, the following are prominent: Állāmah ibn Diĥyah's *Al-Mustawfā*, Imām Suyūţī's *Al-Bahjatu'l Bahiyyah*, Ĥāfiž Sakhāwi's *Al-Qawl al-Badīý*; Állāmah Yūsuf Nab'hānī condensed all these in his *Al-Asmā fīmā li Sayyidinā Muĥammad* ﷺ *mina'l Asmā'a*; he also versified the same in his *Aĥsanu'l Wasāyil fi Nažmi Asmā'a an-Nabiyy al-Kāmil* in which he listed upto 824 names".

HIS ﷺ LOFTY CHARACTER

Sayyidah Āýishah was asked about his ﷺ character, and she said: 'His character was the Qur'ān.' He ﷺ was angered or pleased only for the sake of his Lord. He ﷺ did not avenge or become angry for his own self. But, when someone transgressed limits, he ﷺ would be angry for the sake of his Lord. And when he ﷺ was angry, no one could dare stand in his presence.

He ﷺ was the bravest of men, the most generous of them and the most magnanimous. He ﷺ never said 'No', to anything that was asked of him.

He ﷺ did not hoard gold or silver;[74] he ﷺ did not even keep it overnight; if something was left and someone had not taken it by nightfall, he ﷺ did not come home until he ﷺ had found someone deserving and handed it to them.

He ﷺ would not take anymore than was necessary for the sustenance of his family for a year; and such a provision would be quite ordinary – of dates and wheat. He ﷺ would give charity from even this, and sometimes it would happen that his provision would be exhausted before the end of the year.

He ﷺ was the most truthful of men, and the most righteous in speech; he ﷺ was the most trustworthy, the most courteous with people and the most honourable in transactions and upright in society.

He ﷺ was the most forebearing of men, and also the most bashful and modest – more bashful than a veiled maiden.

His gaze was always lowered [from bashfulness and humility] and looked at the earth more often than he ﷺ would cast his sight on the sky; and usually when he ﷺ beheld anything, it was just a quick glance.

He ﷺ was exceptional in his humility; he ﷺ accepted invitations from everyone, whether rich or poor, freeman or slave.

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[74] *dirham*: silver, and *dīnār*: gold.

He ﷺ was the kindest of men; he would place a bowl for the cat to drink from [and wait] and would not take it away until it had drunk its fill, out of kindness to the cat.

He ﷺ was the most chaste of men, and foremost in honouring and consideration for his companions. He ﷺ would not stretch his legs when seated in the midst [of others] and would make room for others [by moving] if the place was crowded. He ﷺ would sit such that his knees would not touch another person in the assembly.

Whoever saw him ﷺ suddenly would be awestruck; and if he stayed in his company, he would begin to love him ﷺ.

His ﷺ companions would be around him; when he spoke – they remained silent, intently listening to him; and when he ﷺ bade them do something, they rushed to fulfil his command. When he ﷺ met with someone, he ﷺ was the first to greet with *salām*.

He ﷺ was courteous with his companions and would miss those who were absent; he would ask about them – and if they were sick, he ﷺ would visit them; and if someone was away,[75] he ﷺ prayed for them; and when any of them died, he ﷺ would do **istirjāá**[76] and pray for the deceased.

If someone was frightened that something would befall them, he ﷺ walk with them until their doorstep. He ﷺ would visit the gardens of his ﷺ companions and partake from anything offered to him ﷺ as a guest. He ﷺ engaged with respectable folk and honoured people of merit; yet, he ﷺ never turned away from anybody, nor was supercilious with anyone. If someone asked for forgiveness, he ﷺ readily accepted their excuse and forgave them. The strong and the weak were equal in his presence concerning their rights.

He ﷺ did not allow anyone to walk behind him ﷺ and would say: "Leave my back for the angels."

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[75] On a journey or for any other reason not present.

[76] *Istirjāá* is to utter the prayer: "We belong to Allāh táālā and to Him is our return" which is said by those who are close to the deceased. Here it indicates his ﷺ concern for his ﷺ companions and how much he ﷺ cared for them.

Neither would he ﷺ allow anyone to walk with him when he ﷺ was riding; he ﷺ would urge them to ride with him, and if they declined he ﷺ would say: “Hasten, and go where you wish to go”.

He ﷺ would serve those who served him; he ﷺ owned slaves and slavegirls, but he ﷺ never withheld anything from them or kept himself above them in anything; whether in food, drink or clothing.

Sayyidunā Anas ﵁ says: “I was in the service of RasūlAllāh ﷺ for ten years; and by Allāh! I was in his company and attended to him at all times, whether he ﷺ was at home or travelling. Yet, he ﷺ served me more than I would serve him. He ﷺ never reprimanded [anyone] harshly, or even said ‘Alas!’ Neither did he ﷺ question me for something I did: ‘Why did you do so?’ nor did he ask me for something I did not do: ‘Why did you not do so?’

Once RasūlAllāh ﷺ was on a journey, and he ﷺ asked his companions to prepare lamb for dinner. One of them said: “O Messenger of Allāh! I will slaughter it.” Another said: “I will skin it.” Another said: “I will cook it,” RasūlAllāh ﷺ said: “Then I will gather firewood.” His ﷺ companions said: “O RasūlAllāh! We will take care of it [and you need not trouble yourself].” RasūlAllāh ﷺ told them: “I know that you will take care of it. But I do not wish to be distinct or eminent upon you. Verily Allāh táālā does not like that slave of His who tries to maintain distinction among his companions.” So he ﷺ rose and gathered firewood.

Once during a journey, the caravan stopped for prayer. He ﷺ tarried and turned to go back. He ﷺ was asked: “O Messenger of Allāh, where do you wish to go?” He ﷺ replied: “To tie my camel.” The companions said: “We shall tie it for you, O Messenger of Allah” and he said: “Be self-reliant; and do not ask for help, even as [little as] a twig”.[77]

He ﷺ neither sat nor stood up without first mentioning his Lord. When he ﷺ went in a room full of people, he ﷺ would sit in the back[78] and would

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[77] Both the printed edition and the manuscript mention “*lā yastaýin*” even though, in most narrations it is simply: ‘*la-yastaghni* / be self-reliant’. See Bayhaqī’s *Shuáb al-Īmān*, #3252. Hence the translation. The idiom: *qađmatin min siwāk*, means ‘howsoever insignificant’.

[78] Lit. ‘at the end of the assembly.’ Because when one arrives after people are already sitting, the only place left would be in the back.

ask his followers to do the same. He ﷺ would be courteous to every person in the audience such that each of them felt that he was the most honoured in the assembly.

If someone came to sit with him, he ﷺ would not leave until that person rose to leave – except when he ﷺ had to go and could not delay; in which case, he ﷺ would take the person's leave.

Nobody could face RasūlAllāh ﷺ with something that he ﷺ did not like.

He ﷺ did not retribute evil with evil; rather, he ﷺ would pardon and forgive.

RasūlAllāh ﷺ visited the sick, loved the poor, sat with them and attended their funerals; he ﷺ never despised a poor man on account of his poverty, nor admired a rich man on account of his wealth. He ﷺ cherished and thanked for everything he received, howsoever little – and never denigrated or belittled anything.

He ﷺ never criticised food; if he ﷺ liked something, he ﷺ would eat; if he ﷺ did not like it, he simply avoided it.

He ﷺ was amiable with his neighbours and honoured his guests. He ﷺ was always smiling and cordial with everyone. He ﷺ did not do anything that was not for the sake of Allāh táālā; except such chores which were inevitable. If he ﷺ had to choose between two things, he ﷺ would choose the easiest of the two – except when the easier choice would result in transgression or severing relation; he ﷺ was the farthest from doing so.

He ﷺ would mend his own shoes and sew the tears in his clothes.

He ﷺ would ride a horse, a mule or a donkey; and make his slaves or others to ride with him ﷺ on the pillion. He ﷺ would [sometimes] wipe the face of his horse with his sleeve or the corner of his mantle.

He ﷺ appreciated favourable signs, but disliked augury.

If something occurred that pleased him, he ﷺ would say: "Praise be to Allāh, the Lord of all worlds."[79]

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[79] *alĥamdu lillāhi rabbi'l áālamīn*

If something happened that displeased him, he ﷺ would say: "Praise be to Allāh, always and in every state and condition."[80]

When dishes were taken away [after food,] he ﷺ would say: "Praise be to Allāh, who has given us food, drink and shelter; and has made us Muslims."

He ﷺ would usually sit facing the Qiblah, and would remember his Lord often; his ﷺ prayer would be lengthy and his sermon would be short.

He ﷺ would do **istighfār**,[81] a hundred times in a single sitting. Sometimes when he ﷺ prayed, gasps would be heard arising from his chest, similar to a person stifling his sobs.

He ﷺ would fast on **Mondays**[82] and **Thursdays**, three days of every month, and on the day of **Áāshūrā**.[83] He rarely ate on a Friday. Most of his supererogatory fasts were in the month of **Shábān**.

His ﷺ sleep was such that his eyes would sleep, but his heart was awake; in anticipation of revelation. If he ﷺ saw something in his dream that he ﷺ disliked, he ﷺ would say: "Allāh is He [the only God]; and who hath no partner."[84]

When he ﷺ went to bed, he ﷺ would say: "O my Lord! Protect me from your torment on the day you bring forth your slaves [from their graves.]"[85] And when he ﷺ awoke, he ﷺ would say: "Praise be to Allāh; He has given us life after death and we shall be assembled in His Presence."[86]

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[80] *alĥamdu lillāhi álā kulli ĥāl*

[81] To beseech the forgiveness of Allāh and implore Him to accept repentance.

[82] In a ĥadīth of *Muslim*, he ﷺ was asked why he ﷺ fasted on Mondays, and he ﷺ replied: "**Because I was born on that day**". RasūlAllāh ﷺ himself commemorated the day of his birth; this is the proof from sunnah for the validity of celebrating his mawlid.

[83] The 10th day of Muĥarram.

[84] *huwa Allāhu lā sharīka lahu*

[85] *rabbi qinī ádhābaka yawma tabáthu íbādaka*

[86] *al-ĥamdu lillāhi'l ladhī aĥyānā baáda mā amātanā wa ilayhi'n nushūr*

HIS ﷺ FOOD AND DRINK

He ﷺ did not partake from alms and charity; but he ﷺ would partake from gifts and recompense those who gave him gifts.

His ﷺ food was neither sumptuous nor extravagant.

Sometimes, he ﷺ would tie stones upon his belly, to suppress hunger.[87] Allāh táālā bestowed upon him ﷺ the keys of all the treasures of the Earth; but he ﷺ did not accept that, and chose the hereafter instead.

He ﷺ would eat bread with vinegar and he ﷺ has said: "What a splendid sauce is vinegar!"

RasūlAllāh ﷺ has eaten the flesh of chicken and houbara.[88]

He ﷺ savoured calabash[89] and shoulder meat.[90]

He ﷺ would use [olive] oil in food; and oil his hair; and he ﷺ has said: "Use [olive] oil for food and oil your hair; as it comes from a blessed tree."

He ﷺ would eat with three fingers and would lick them [afterward].[91]

He ﷺ has eaten [Arabic] bread[92] made of barley together with dates; and watermelon with fresh dates; cucumber with fresh dates; and dates with cream; he ﷺ loved sweets and honey.

He ﷺ would always drink seated; sometimes he ﷺ would drink standing up; and he would drink in three draughts, and each time parting the glass from his lips.

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[87] This was out of contentment and to teach his followers patience and contentment.

[88] A bustard found in Arabia.

[89] Bottle gourd; *dubbā'a* or *qará* in Arabic.

[90] Of lamb.

[91] Out of modesty and to indicate that it was opposed to vainglory.

[92] Pita bread, khubz.

He ﷺ always started from the right side, when he ﷺ passed [the chalice of] milk to drink; or when he ﷺ drank it himself.[93]

RasūlAllāh ﷺ said: When Allāh táālā has fed someone, he should say: "O Allāh! Make our food blessed and give us even better food."[94] And when Allāh táālā has given him milk, he should say: "O Allāh! Make our drink blessed and increase it for us."[95]

He ﷺ has said: "Nothing can compensate for food and drink except milk".

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[93] That is, when he ﷺ drank, he ﷺ drank with his right hand; and when he ﷺ passed the bowl, he ﷺ did so from the right side.

[94] *allāhumma bārik lanā fīhi wa aţýimnā khayran minhu*

[95] *allāhumma bārik lanā fīhi wa zidnā minhu*

HIS ﷺ DRESS

He ﷺ would wear clothes made of wool. He ﷺ would wear layered shoes.[96] He ﷺ did not wear ostentatious or grandiose clothes.

The **ĥibarah**,[97] a type of Yemenite cloak with red and white stripes, was most beloved to him among apparel.

Among garments, the **qamīṣ**,[98] was most beloved to him.

When he ﷺ wore new clothes, he ﷺ would say: "O Allāh! I praise you for clothing me. I ask you for its goodness and the goodness for which it was made; I seek your refuge from its evil; and the evil apportioned for it."[99]

He ﷺ liked green garments.

Sometimes he ﷺ would wear only the lower garment[100] without anything else and tie its two ends between the shoulders.[101]

On Fridays, he ﷺ would don a reddish[102] cloak and wear a turban.

He ﷺ would wear a silver signet ring which had the inscription "**Muĥammad, the Messenger of Allāh**" carved on it; he ﷺ would wear it on the little finger of his right hand; and sometimes on his left hand.

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[96] *makhṣūf*: shoes made of multiple layers; or patched.

[97] Dāwūdī says: *ĥibarah* is green garment; [and he ﷺ loved it because] they are a reminder of garments in paradise. Ibn Battal said: Ĥibarah are cotton mantles from Yemen, and used to be highly regarded by them. Qurṭubī said: It is known as *ĥibarah* because it is a synonym for decorated, and beautified. [*Fat'ĥ al-Bārī*]

[98] Shirt

[99] *allahummā laka'l ĥamdu kamā albastanīh; as'aluka khayrahu wa khayra mā ṣuniá lahu; wa a'úūdhu bika min sharrihi wa sharri mā ṣuniá lahu.*

[100] *izār*: it is the lower garment and is unstitched cloth tied at the waist; some have said that it is the lower garment and starting from the middle of the torso; that which covers the shoulders and back (another unstitched piece of cloth) is known as *ridā*. [*Tāj al-Árūs*]

[101] According to one description it is wrapped such that lower half of the torso is covered; and this narration in the text reinforces that view. Allāh táālā knows best.

[102] Scholars have clarified that this was not blinding red; it just had red stripes.

He ﷺ loved perfumes.

He ﷺ disliked foul odours and offensive smells and he ﷺ has said: "Verily Allāh táālā has made pleasing to me, women and perfume; and has made prayer, the coolness of my eyes".

He ﷺ would use **ghāliyah**,[103] a mixed perfume; or unmixed musk.

He ﷺ would also perfume by fumes of oud and camphor.

He ﷺ used to wear kohl made from stibnite;[104] he ﷺ would apply[105] thrice in his right eye and twice in his left eye; he ﷺ has also applied kohl when he ﷺ was fasting.

He ﷺ would oil his hair and his beard.

When he ﷺ applied oil, he did so in privacy,[106] and applied kohl an odd number of times.

He ﷺ liked to begin from the right[107] in combing his hair or wearing his footwear; in ritual cleaning[108] and everything that he ﷺ did – he ﷺ always preferred to start from the right side.

He ﷺ would also look in the mirror.

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[103] *Ghāliyah* is a mixture of musk, ambergris (*ánbar,*) agalloch (*úūd*) and oil.

[104] Stibnite, a mineral containing antimony. *Ithmid*, in Arabic. Various studies that establish kohl as hazardous to eyes, explain that it is because of lead content. In a study by Carol Parry and Joseph Eaton: "Much of the literature on the Middle East and Arab cultural habits that mentions kohl identifies it as ground antimony. However, testing consistently found antimony levels of less than 0.1%. Excavations in the Middle East and Africa have frequently turned up ancient eye makeup containers, which occasionally have contained makeup. When tested, some of these eye makeups were composed primarily of ground antimony."

http://www.ncbi.nlm.nih.gov/pmc/articles/PMC1567936/pdf/envhper00414-0118.pdf

[105] It is said that he used an applicator.

[106] He was very modest and bashful; in another ĥadīth, it is mentioned that he would groom his hair only in private.

[107] *Tayammun*

[108] *Wuđū*

He ﷺ never parted with the following when he travelled: a flacon of oil, a vial of kohl, a mirror, a comb, a pair of scissors, the toothbrush (miswāk,) needle and thread.

He ﷺ would brush[109] his teeth thrice before he ﷺ went to bed and after waking from sleep, during his prayers in the night, and when he ﷺ set out for the morning prayer.

He ﷺ has also used cupping.[110]

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[109] With a twig known as *miswāk*.

[110] *Ĥijāmah*: cupping is a form of ancient treatment by bloodletting.

HUMOUR

He ﷺ would sometimes jest; yet, he ﷺ always spoke the truth.

A woman came to RasūlAllāh ﷺ once and said: ‘O Messenger of Allāh, make me ride on a camel.’ RasūlAllāh ﷺ said: ‘I will make you ride on the calf of a she-camel.’[111] The woman said: ‘But it will not bear my weight.’ People then explained it to her: ‘Is there any camel that is not the calf of a she-camel?’

Another woman came to RasūlAllāh ﷺ and said: ‘My husband is ill and requests you to visit him.’ RasūlAllāh ﷺ told her: ‘Perhaps, your husband is that person who has white in his eyes?’ The woman returned home and was tried to pry open her husband’s eyes; [startled,] the man exclaimed: ‘What is wrong with you?’ She said: ‘RasūlAllāh ﷺ told me that there is white in your eyes.’ The man replied: ‘How naïve you are! Is there anyone who does not have white in their eyes?’

Another woman said to him: ‘Ya RasūlAllāh, pray to Allāh that He makes me to enter paradise.’ He ﷺ told her: ‘O lady,[112]old maids will not enter paradise.’ The old lady went back weeping. RasūlAllāh ﷺ said to his companions: ‘Go and tell her that she will not enter paradise as an old maid as Allāh táālā has said:

إِنَّا أَنْشَأْنَٰهُنَّ إِنْشَاءً ۞
فَجَعَلْنَٰهُنَّ أَبْكَارًا ۞ عُرُبًا
أَتْرَابًا ۞ لِأَصْحَٰبِ الْيَمِينِ

Verily, We created those women exquisite; and we made them virgins; loving their husbands, and beloved to them; [damsels] of equal age; for the people of the right-side.[113]

Glory be to Allah who bestowed him ﷺ the most beautiful character.

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[111] *Nāqah*: she-camel; *jamal*: camel.

[112] *Umm Fulān*; the Arabs address someone politely by their appellation. Fulān is a place-holder meaning so-and-so, as the narrator does not specify the name.

[113] Sūrah Wāqiáh, 56:35-38.

HIS ﷺ NOBLE WIVES

RasūlAllāh ﷺ married **Khadījah** bint Khuwaylid ﷺ, the daughter of Khuwaylid as mentioned earlier.[114]

He ﷺ then married **Sawdah** bint[115] Zamáh ibn Qays ibn Abdu Shams ibn Abdu Wudd ibn Naşr ibn Mālik ibn Ĥisl ibn Áāmir ibn Lu-ayy. When she became old, RasūlAllāh ﷺ wished to divorce her; so she gifted her day[116] to Āýishah and said: 'I have no inclination towards men. But I wish to be raised among your wives on Judgement day.'[117] May Allāh táālā be well pleased with her.

He ﷺ then married **Āýishah** bint Abū Bakr Ábdullāh ibn Úthmān ibn Áāmir ibn Ámr ibn Kaáb ibn Saád ibn Taym ibn Murrah. He married her in Makkah two years before the migration[118] to Madīnah. It is also said that it was three years prior, when she was a girl of six or seven. She went to live with him[119] in Madīnah when she was nine. When RasūlAllāh ﷺ passed away, she was eighteen. She passed away at the age of **fifty-eight** or thereabouts. RasūlAllāh ﷺ did not marry a virgin other than her; her apellation was **Umm Ábdullāh**. May Allāh táālā be well pleased with her.

He ﷺ then married **Ĥafşah** bint Úmar ibn Al-Khaţţāb ibn Nufayl ibn Ábd al-Úzzā ibn Riyāĥ ibn Ábdullāh ibn Qurţ ibn Razāĥ ibn Ádiy ibn Kaáb. It is reported that RasūlAllāh ﷺ divorced her and the Archangel Jibrīl عليه السلام came to him with a message: 'Verily, Allāh táālā commands you to take Ĥafşah back; as she fasts and prays immensely.' In another report: 'As a mercy for Úmar.' May Allāh táālā be well pleased with both of them.

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[114] He ﷺ did not marry another lady, so long as Sayyidah Khadijah was alive.

[115] *Bint*: daughter of; *Ibn/Bin*: son of.

[116] If a person has many wives, it is necessary to appoint days for each of them equally and in turns.

[117] So RasūlAllāh ﷺ did not divorce her and she passed away as one of his wives.

[118] *Hijrah*.

[119] In Arab/Islamic cultures, the marriage or the contract takes place first and the bride goes to live with her husband after a short period. In the subcontinent this is known as *rukhsati*.

RasūlAllāh ﷺ married **Umm Ĥabībah Ramlah** bint Abū Sufyān Sakhr ibn Ĥarb ibn Umayyah ibn Abdu Shams ibn Abdu Manāf. The marriage took place while she was in Abyssinia. Najāshī paid a dower of four hundred gold coins[120] on behalf of RasūlAllāh ﷺ. Úthmān ibn Áffān ؓ stood as her kinsman.[121] It is also said that it was Khālid ibn Saýīd ibn al-Áāş ؓ. She passed away in 44 AH. May Allāh táālā be well pleased with her.

He ﷺ married **Umm Salamah Hind** bint Abī Umayyah ibn Al-Mughayrah ibn Ábdullāh ibn Úmar ibn Makhzūm. She passed away in 62 AH, and was the last of his blessed wives to leave this world. It is also said that it was Maymūnah. May Allāh táālā be well pleased with her.

He ﷺ married **Zaynab** bint Jaĥsh ibn Ri-āb ibn Yaámur ibn Şabirah ibn Murrah ibn Kabīr ibn Ghanm ibn Dūdān ibn Asad ibn Khuzaymah. She was the daughter of Umaymah, his ﷺ paternal aunt. She passed away in Madīnah, in the year 20 AH. She was the first to demise after RasūlAllāh ﷺ among his noble wives. May Allāh táālā be well pleased with her.

He ﷺ married **Juwayriyah** bint Ĥārith ibn Abū Đirār ibn Ĥabīb ibn Áāyidh ibn Mālik ibn al-Muşţaliq. She was a comely lady, and was enslaved after the battle of Banī Muşţalaq and taken by Thābit ibn Qays ibn Shammās, who then agreed to free her for a sum.[122] She came to RasūlAllāh ﷺ seeking his help to pay the sum; RasūlAllāh ﷺ said to her: 'If you wish, I can offer you a better arrangement. I shall pay the sum that is due, and take you in marriage.' She accepted it and RasūlAllāh ﷺ paid the due and married her. She passed away in the year 56 AH. May Allāh táālā be well pleased with her.

He ﷺ married **Şafiyyah** bint Huy'yī ibn Akhţab [ibn Saánah ibn Thálabah ibn Úbayd] ibn Kaáb ibn Khazraj an-Nađīriyyah[123] from the progeny of [the prophet] Hārūn عليه السلام. She was enslaved after the battle of Khaybar. RasūlAllāh ﷺ manumitted her and stipulated her manumission as her dower. She passed away in the year 50 AH. May Allāh táālā be well pleased with her.

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[120] *dīnār*

[121] *waliy*

[122] This is known as *mukātabah* in legal parlance.

[123] Belonging to the Banū Nađīr, a Jewish tribe.

He ﷺ married **Maymūnah** bint Ĥārith ibn Ĥazim ibn Bujayr ibn Harim ibn Ruwaybah ibn Ábdullāh ibn Hilāl ibn Áāmir; and she was the maternal aunt of Khālid ibn Walīd ﵁ and Ábdullāh ibn Ábbās ﵄. She was the last to marry RasūlAllāh ﷺ. She passed away in the year 51 or 66 AH; and if the latter date is validated, then she would be the last of his noble wives to leave this world. May Allāh táālā be well pleased with her.

These were the noble wives (except Sayyidah **Khadījah**) who survived RasūlAllāh ﷺ.

He ﷺ also married **Zaynab** bint Khuzaymah, known as **Umm al-Masākīn**,[124] in 3 AH. She lived for a short time afterward, perhaps for two or three months, and passed away. May Allāh táālā be well pleased with her.

He ﷺ married **Fāţimah** bint Đaĥĥāk; and RasūlAllāh ﷺ gave her the option, when the Verse of Option[125] was revealed; and she chose this temporal world. RasūlAllāh ﷺ divorced her. After this she fell to gathering dung and used to say: 'I am the wretched woman who chose the life of this temporal world'.[126]

He ﷺ also married:

Isāf, the sister of Diĥyā al-Kalbī. May Allāh táālā be well pleased with her.

Khawla the daughter of Hudhayl or Ĥakīm. She is the lady who gifted herself to RasūlAllāh ﷺ. It is also said that it was [not her, but] **Umm Sharīk**.

Asmā'a bint Kaáb al-Jawniyyah. May Allāh táālā be well pleased with her.

Ámrah bint Yazīd [ibn al-Jawn al-Kilabiyyah] and divorced her before consummating the marriage.

He ﷺ married a **woman from the Ghifār** tribe, and he ﷺ saw white [patches] on her; he sent her back to her family.

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[124] Mother of the poor.

[125] The verse of Sūrah al-Aĥzāb, 33:28.

[126] ***Editors' Note***: This report is baseless and that none of his noble wives chose the option of separation.

He ﷺ married a woman from the Tamīm tribe, and when he ﷺ entered her chamber she said: ‘I seek Allāh’s refuge from you.’ He ﷺ said: ‘Allāh táālā prevents you from that which you seek refuge from; go back to your family’.

He ﷺ married **Áāliyah** bin Žab’yān; but he ﷺ divorced her when she arrived at his place.

He ﷺ married the **daughter of Şalt**, and she died before consummation of the marriage.

He ﷺ married **Mulaykah** al-Laythiyyah; and when he ﷺ entered in the chamber and said: ‘Present yourself to me,’ she replied: ‘Does a queen[127] present herself to a commoner?’ RasūlAllāh ﷺ pronounced the explicit divorce.[128]

He ﷺ proposed to a woman from the Murrah tribe and her father said that she had vitiligo even though this was not true. When her father returned home, he found his daughter afflicted with the disease. [129]

He ﷺ proposed to a woman through her father, who described his daughter to him ﷺ and said: ‘Also, she has never had any illness.’ RasūlAllāh ﷺ said, ‘She has no goodness near Allāh.’ He ﷺ forsook her.

According to the most reliable reports, the dower for every one of his ﷺ noble wives was five hundred pieces of silver, except for Şafiyyah and Umm Ĥabībah. May Allāh táālā be pleased with all of them.

[127] Meaning herself; and her name *Mulaykah* means ‘little queen’.

[128] Thus it said in *Ţabaqāt* of Ibn Saád reporting from Wāqidi, who said that she is the same woman who sought refuge from him ﷺ.

[129] The woman was **Jumrah** bint Ĥārith ibn Áwf al-Murrī al-Ghaţfānī according to Ţabarī.

Qasim, and it is on his account that RasūlAllāh ﷺ has the appellation of Abu'l Qāsim.

Ábdullāh,

Ţayyib – Ţāhir; it is also said that Ţayyib is different from Ţāhir (that they are two sons and not one).

Zaynab,

Ruqayyah,

Umm Kulthūm,

and **Fāţimah.** May Allāh táālā be pleased with them all.

His ﷺ sons passed away in infancy and before the rise of Islām; but his daughters lived and all of them accepted Islām.

All his ﷺ children [mentioned above] were borne by Sayyidah **Khadījah**.

In Madīnah, a son **Ibrāhīm** was born from **Māriyah**; but he passed away as an infant. It is said that he was either seventy days, or seven months, or eighteen months old at the time of his demise.[130]

All his ﷺ children except **Fāţimah** passed away in his ﷺ lifetime.[131] Faţīmah ﷺ demised six months after the passing of RasūlAllāh ﷺ.

Zaynab ﷺ was married to Abu'l Áāşī ibn Rabīý ibn Ábdu Shams. She bore him a son named **Álī** who died in infancy; and a daughter **Umāmah**, who married Sayyidunā Álī[132] and survived him; she then married Mughayrah ibn Nawfal ibn Ĥārith ibn Ábdu'l Muţţalib and bore him a son, **Yaĥyā**.

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[130] The latter narration of eighteen months (one-and-a-half year) old is widely accepted.

[131] His ﷺ life in this world, because prophets are alive in their graves. See Appendix F.

[132] The fourth caliph, our master Álī who married her after the demise of Lady Faţimah ﷺ.

Sayyidah **Fāţimah** was married to Sayyidunā Álī. She bore him the following sons:

Ĥasan,

Ĥusayn,

and **Muĥsin**, who passed away in infancy.

and the following daughters:

Ruqayyah,

Zaynab,

and **Umm Kulthūm**.

Ruqayyah [daughter of Sayyidah Fāţimah] passed away before she reached adulthood.

Zaynab married **Ábdullāh** ibn Jáfar[133] and bore him a son **Álī**;[134]

Umm Kulthūm married **Sayyidunā Úmar** and bore him a son **Zayd**; [after Úmar was martyred] she married **Áwn** ibn Jáfar whom she survived; and then married his brother **Muĥammad**, surviving him as well; she then married his brother **Ábdullāh**.

As for Sayyidah **Ruqayyah** [the daughter of RasūlAllāh ﷺ] she was married to **Sayyidunā Úthmān** and she bore him a son **Ábdullāh.** She passed away the day **Zayd ibn Ĥārithah** came to Madīnah bringing the good news of the victory at Badr.

Sayyidunā **Úthmān** then married her sister **Umm Kulthūm**, who demised in the month of Shábān of the year 9 AH. Prior to Úthmān, Umm Kulthūm was married to Útaybah and Ruqayyah to Útbah, both sons of Abū Lahab.

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[133] Jaáfar is the brother of Álī ibn Abī Ţālib.

[134] She was with her brother Imām Ĥusayn in Karbala; and was later imprisoned and sent to Damascus.

HIS ﷺ UNCLES AND AUNTS

His paternal uncles are:

Ĥārith,

Qutham,

Zubayr,[135]

Ĥamzah,

Ábbās,

Abū Ţālib – whose name was **Ábd Manāf**,

Abū Lahab – whose name was **Ábdu'l Úzzā**,

Ábdu'l Kábah,

Ĥajl – whose name was **Mughayrah**,

Đirār,

and **Ghaydāq.**[136]

His paternal aunts are:

Şafiyyah,

Áātikah,

Arwā,

Umaymah,

Barrah,

and **Umm Ĥakīm – Bayđā.**

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[135] Though this is the popular pronunciation, Balladhūrī says that it is pronounced as **Zabīr**.

[136] This is a title given to him for his immense generosity. It is said that his name was either Muşáb or Nawfal; or Ĥajl mentioned earlier was the same person. Allāh táālā knows best.

Only three among them became Muslims:

Sayyidunā **Ĥamzah**,

Sayyidunā **Ábbās**,

and Sayyidah **Şafiyyah**.

May Allāh táālā be pleased with them.

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HIS ﷺ SLAVES AND BONDWOMEN

His slaves:

Zayd ibn Ĥārithah, whom RasūlAllāh ﷺ freed.

his son, **Usāmah** ibn Zayd,

Thawbān ibn Bujdud,

Abū Kabshah Sulaym, who also participated in the battle of Badr and RasūlAllāh ﷺ freed him thereafter; he passed away the day Sayyidunā Úmar ؓ became the Khalifah.

Anasah, who was also freed by RasūlAllāh ﷺ.

Shuqrān, whose name was **Şāliĥ**. It is said that he ﷺ either inherited him from his father or bought him from Ábdu'r Raĥmān ibn Áwf. He ﷺ then manumitted him.

Rabaĥ the Nubian; who was also manumitted by RasūlAllāh ﷺ.

Yasār, the Nubian; who was martyred by the Úranī people.

Abū Rāfiý Aslam,[137] who was given to him by Ábbās as a gift; RasūlAllāh ﷺ freed him when he brought the good news that Sayyidunā Ábbās had accepted Islām. And he ﷺ married Aslam to Salmā, his ﷺ slavegirl, who gave birth to a son named Úbaydullāh.

Abū Muwayhibah, who was also manumitted.

Fađālah, who passed away in the Levant.

Rāfiý who was [earlier] the slave of Saýīd ibn al-Áāşī; who was also manumitted by RasūlAllāh ﷺ.

Mid-ám who was presented to RasūlAllāh ﷺ as a gift by Rifāáh al-Judhāmī; he was killed in the battle of Wādī al-Qurā.

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137 Ĥāfiž Ibn Ĥajar in *Al-Işābah* mentioned ten different names for Abū Rāfiý.

Karkarah[138] the Nubian, presented to RasūlAllāh ﷺ as a gift by Hawdhah ibn Álī; RasūlAllāh ﷺ manumitted him.

Zayd, the grandfather of Bilāl ibn Yasār,

Úbayd,

Tahmān,

Ma'būr the Copt, gifted by Muqawqis,

Wāqid, and **Abū Wāqid**,

Hishām,

Abū Đamrah, received as his share from spoils; RasūlAllāh ﷺ emancipated him.

Ĥunayn,

Abū Áshīb, whose name was **Aĥmar**,

Abū Úbayd,

Safīnah, who was Umm Salamah's slave and she freed him on the condition that he would serve RasūlAllāh ﷺ for life. And he said: 'Even if she did not stipulate that condition, I would never have separated from RasūlAllāh ﷺ.' It is said that his name was **Rabāĥ** or **Mihrān**.

Abū Hind, who was emancipated by RasūlAllāh ﷺ.

Anjashah the songster,

Abū Lubābah, who was manumitted by RasūlAllāh ﷺ.

Many others have also been mentioned; may Allāh táālā be well pleased with all of them.

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[138] Or Kirkirah.

His bondwomen were:

Umm Rāfiý Salmā,

Barakah, who was his ﷺ governess and whom he ﷺ inherited from his ﷺ father.

Māriyah,

Rayĥānah, who was enslaved [in the battle of] Banu Qurayžah,

Maymūnah bint Saád,

Khađrah,

and **Rađwā**.

May Allāh táālā be well pleased with all of them.

HIS ﷺ FREEMEN SERVANTS

His servants among freemen:

Anas ibn Mālik,

Hind and **Asmā'a**, both daughters of Ĥārithah,

Rabīáh ibn Kaáb,

Ábdullāh ibn Masúūd,

Úqbah ibn Áāmir,

Bilāl,

Saád,

Dhū Mikhmar, the nephew of Negus,

Bukayr ibn Shaddākh al-Laythī,

and **Abū Dharr** al-Ghifārī.

May Allāh táālā be well pleased with them all.

HIS ﷺ GUARDS

Those who served as his ﷺ guards were:

Saád ibn Muáādh, on the day of the Battle of Badr.

Dhakwān ibn Ábd Qays and **Muĥammad** ibn Maslamah were his guards in the Battle of Uĥud.

Zubayr, in the Battle of the Trench.

Ábbād ibn Bishr, **Saád** ibn Abi Waqqāş and **Abū Ayyūb** in the Battle of Khaybar.

Bilal, in the Wadī al-Qurā.

May Allāh be well pleased with them all.

When the following verse was revealed, RasūlAllāh ﷺ abstained from retaining a guard.

And Allāh shall protect you from men.[139] وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

[139] Sūrah Māyidah, 5:67.

HIS ﷺ EMISSARIES

Ámr ibn Umayyah رضي الله عنه was his ﷺ envoy to Najāshī, the king of Abyssinia, whose name was Aş'ĥamah. Najāshī placed the missive of RasūlAllāh upon his eyes, climbed down from his throne, sat on the ground and accepted Islām. He died in the year 9 AH, and RasūlAllāh ﷺ performed his funeral prayer in absentia.

Diĥyah ibn Khalīfah al-Kalbī رضي الله عنه was the emissary to Caesar, the king of Rome, whose name was Hercules. He recognised (and acknowledged) the prophethood of RasūlAllāh ﷺ and he contemplated accepting Islām, but the Roman [Christians] opposed him. He feared their displeasure and held back from becoming a Muslim.

Ábdullāh ibn Ĥudhāfah al-Sahmī رضي الله عنه was the emissary to Chosroes, the king of Persians – may Allāh's damnation be upon him. He tore RasūlAllāh's ﷺ letter and [when the news reached him,] he ﷺ said: 'May Allāh táālā cleave his kingdom and rend it asunder'.

Ĥāţib ibn Abī Balta'áh رضي الله عنه was an envoy to Muqawqis; who came close to accepting Islām. He presented the bondwomen Māriyah and her sister Sīrīn; and a mule named Duldul, [and it is said that he also sent] a thousand gold coins and garments, twenty of which were made of silk.

Ámr ibn al-Áāşī رضي الله عنه was the emissary to Jayfar and Ábd, the two sons of Julandā and the two kings of Oman. They both became Muslims. And they relinquished their authority in favour of the verdict of Ámr concerning charity and commandments. He stayed there until the passing of RasūlAllāh ﷺ.

Salīţ ibn Amr al-Áāmirī رضي الله عنه was the envoy to Hawdhah ibn Álī, the chief of Yamāmah, who honoured him and sent his reply to RasūlAllāh ﷺ: 'What a beautiful message that you bring and beckon us towards; I am the orator of my community and their poet. [I ask you to] grant me autonomy in some parts of the religion.' RasūlAllāh ﷺ refused and Hawdhah did not accept Islām.

Shujāá ibn Wahb al-Asadiy رضي الله عنه was sent to Ĥārith ibn Abū Shamir al-Ghassānī, the king of Levant. He flung the message of RasūlAllāh ﷺ and said, 'I shall invade him.' Caesar stopped him from undertaking it.

Muhājir ibn Abū Umayyah al-Makhzūmī رضي الله عنه was sent as an emissary to Ĥārith al-Himyari in Yemen.

Álā'a ibn a-Ĥađramī رضي الله عنه was sent to Mundhir ibn Sāwā, the king of Bahrain, who accepted Islām.

Abū Mūsā al-Asháriy رضي الله عنه was sent to Yemen along with **Muáādh** ibn Jabal رضي الله عنه. The entire Yemeni population and their kings became Muslims without any resistance or fight.

HIS ﷺ SCRIBES

Among those who were his scribes are the four righteously guided caliphs:

Abū Bakr,

Úmar,

Úthmān,

and **Álī.**

And others:

Áāmir ibn Fuhayrah,

Ábdullāh ibn Arqam,

Ubayy ibn Kaáb,

Thābit ibn Qays ibn Shammās,

Khālid ibn Saýīd,

Ĥanžalah ibn Rabīý,

Zayd ibn Thābit,

Muáāwiyah, [ibn Abi Sufyān]

and **Shuraĥbīl** ibn Ĥasanah.

May Allāh táālā be pleased with them all.

☙

HEADSMEN

Among those who carried executions upon his command were:

Álī,

Zubayr,

Muĥammad ibn Maslamah,

Áāşim ibn Thābit ibn Abī Aqlaĥ,

and **Miqdād**.

May Allāh táālā be well pleased with them all.

HIS ﷺ LIEUTENANTS

Those among his companions who were his lieutenants:

Abū Bakr,

Úmar,

Álī,

Ĥamzah,

Jáfar,

Abū Dharr,

Miqdād,

Salmān,

Ĥudhayfah,

Ibn Masúūd ,

Ámmār,

and **Bilāl.**

May Allāh táālā be well pleased with them all.[140]

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[140] Sayyidunā Álī ﷺ reports that RasūlAllāh ﷺ said: 'Every prophet was given nine lieutenants [*nujabā'a*] or he said aides [*nuqabā'a*], and I was given fourteen.' We [Tābiýī] asked: 'Who are they?' And he [Álī] replied: "I and my two sons, and Jaáfar, Ĥamzah, Abū Bakr, Úmar, Muşáb ibn Úmayr, Bilāl, Salmān, Miqdād, Abū Dharr, Ámmār and Ábdullāh ibn Masúūd." [*Tirmidhi*]

THE TEN GIVEN GLAD TIDINGS OF PARADISE

The ten who were given glad tidings of paradise are the four righteously guided caliphs:

Abū Bakr,

Úmar,

Úthmān,

Álī.

and the following six:

Zubayr ibn al-Áwwām,

Saád ibn Abī Waqqāṣ,

Ábdu'r Raĥmān ibn Áwf,

Ţalĥah ibn Úbaydullāh,

Saýīd ibn Zayd,

and **Abū Úbaydah Áāmir** ibn al-Jarrāĥ.

May Allāh táālā be well pleased with them all.

☙

HIS ﷺ ANIMALS

There is a difference [among historians] about the horses he ﷺ owned; and the names of ten of his horses are:[141]

> **Sakb**, which he rode in Uĥud; and he had a blaze,[142] white legs and unmarked on two legs.[143]
>
> **Murtajiz**, that which Khuzaymah ibn Thābit bore witness for,[144]
>
> **Lizāz**, presented to him by Muqawqis,
>
> **Laĥīf**,[145] presented to him by Rabīáh ibn Abī Barā'a,
>
> **Žarib**, presented to him by Farwah al-Judhāmī,
>
> **Ward**, gifted to him by Tamīm al-Dārī,
>
> **Đars**,
>
> **Mulāwiĥ**,
>
> **Sab'ĥah** – which participated in a race and this horse won the race; RasūlAllāh ﷺ was pleased by this.
>
> **Baĥr**, a horse he purchased from a Yemeni merchant; and thrice won the race; RasūlAllāh ﷺ wiped his face and said: 'Truly, you are an ocean'.

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141 ***Editors' Note***: Şāliĥ al-Shāmī has mentioned sixteen horses in *Subul al-Hudā wa'r Rashād*; the names of seven are agreed upon and included in this list.

142 A horse with a blaze on it forehead is *agharr*; and that which has a white mane is *artham*.

143 *ţalq al-yamīn*: a horse with white legs except for one or two legs.

144 RasūlAllāh ﷺ bought this horse from someone and he disputed it. Khuzaymah gave witness in favour of RasūlAllāh ﷺ; and he ﷺ asked: 'How can you bear witness when you were not present with us?' He said: 'O Messenger of Allāh! I bore witness in your favour because, I have believed in your message, and that you speak nothing but the truth.' RasūlAllāh ﷺ said: 'Khuzaymah's witness is sufficient for anyone – for or against.' [*Usd al-Ghābah*, #1446]

145 Or **Lakhīf**; mentioned with both *ĥā* and *khā* (without and with a dot)

He ﷺ had three mules:

Dul-dul gifted by Muqawqis; it was the first mule that was ridden in Islām.

Fiđđah,

Ayliyyah, a gift from the king of Aylah.

He ﷺ also had a donkey name **Yáfūr**.

As for cattle, it is not reported whether he ﷺ owned any cows or bullock.

He ﷺ had twenty milch camels[146] in the woods.

Saád ibn Úbādah had a she-camel sent from the stock of Banū Úqayl.

He ﷺ had a she-camel named **Qaswā**, and he ﷺ rode on it on the journey to Madīnah, during migration. He ﷺ would not be mounted on any [animal] other than this, during revelation. It is said that this is the very she-camel that was named **Áđbā'a**.

He ﷺ had another she-camel named **Jadáā'a**; and this is the camel that fell behind in a race, and Muslims were saddened because of this. RasūlAllāh ﷺ said: 'It is a law of Allāh, and befitting that whatever rises in this world should wane and decline.'[147] It is also said that the losing camel was another one.

He ﷺ had hundreds of sheep.

He ﷺ had an ewe named **Ghaythah**, and he would drink its milk.

He ﷺ had a white cockerel.

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[146] *liqĥah*

[147] Lit. 'It is a law of Allāh, that He does not let anything to rise in this world, except that He makes it fall eventually'.

HIS ﷺ WEAPONS

He had nine swords:

> **Dhu'l Fiqār**, which came from the spoils of Badr from the Banu Ĥajjāj of the Sahm tribe. RasūlAllāh ﷺ saw in his dream that the blade of this sword was splintered; and he interpreted as being routed in battle. The battle of Uĥud took place and Muslims were defeated.

Three swords came from the campaign of Banū Qaynuqāá:

> **Qalaýī**,
>
> **Battār**,
>
> **Ĥatf**,

He ﷺ also had the following:

> **Mikhdam**,
>
> **Rasūb**,
>
> another sword that he inherited from his father,[148]
>
> **Áđb**, which was given to him by Saád ibn Úbādah,
>
> and **Qađīb**; which was the first sword in Islām, that RasūlAllāh ﷺ wore in a scabbard.

He had four lances: **Muthwiy**,[149] and three others from Banū Qaynuqāá.

He had an iron tipped staff.[150] He had a crook[151] of an arm's length. He had a walking stick[152] named **Úrjūn**.

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[148] Its name was *ma'thūr*, and was the first sword owned by RasūlAllāh ﷺ.

[149] And another named *muthnā* or *muthnī* [*Mawāhib*]

[150] *Ánzah*: shorter than a spear and longer than a walking stick.

[151] *Miĥjan*: a short stick curved on the top.

He also had a baton[153] named **Mamshūq**.

He had four bows[154] and a quiver.[155]

He had a shield which was gifted to him and had an insignia of an eagle; he placed his hand upon the mark and it was erased.

Anas ibn Mālik said that the pommel[156] and the quillon[157] were made of silver; and there were rings of silver on the hilt of RasūlAllāh's ﷺ sword.

He had two armours[158] that he received from [the spoils of] Banū Qaynuqāá named **Sughdiyyah** and **Fiđđah**. He had another armour named **Dhat al-Fuđul**, which he wore on the day of the battle of Badr and Ĥunayn. It is also said that he possessed the mail worn by Sayyidunā Dāwūd عليه السلام when he slayed Goliath.[159]

He had an aventail[160] named **Sabūgh**.

He had a leather belt[161] with three loops of silver; its clasp and prong were also made of silver.

His flag was white.

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[152] *Mikhşarah*: walking stick.

[153] *Qađīb*: longer than a wand, it is used to point during a speech, etc. Usually, carried by people in authority.

[154] *Qisiyy*: pl. of *qaws*, a Bow. [other plural is *aqwās*] **Zawrā'a, Rawĥā'a, Şafrā'a, Shawĥaţ, Katūm,** and **Sadād**.

[155] Named **Kāfūr**

[156] *Naálu sayf*: the lower most portion of a sword.

[157] *Qabīáh*: the hand-guard; between the blade and the hilt. It is also said that it is the guard below the quillon.

[158] Body armour.

[159] *Jālūt*

[160] *Mighfar*: helm or camail; a curtain of metal rings worn under a helmet (or attached to it) covering the neck and shoulders. Armour for the head and neck.

[161] *Minţaqah*

HIS ﷺ CLOTHES AND POSSESSIONS

When RasūlAllāh ﷺ passed away from this world, he left behind two ĥibarah mantles, an Omani lower-garment,[162] two Şuhārī cloaks, a Şuhārī shirt, another Suĥūlī[163] shirt, a Yemeni *Jubbah*,[164] and napkin;[165] a white cloak, three or four tight-fitting skull caps, and a dyed[166] blanket.[167]

He ﷺ had a pouch in which he kept his ivory comb, a vial of kohl, a pair of scissors and a toothbrush.

His ﷺ bed was made of leather filled with palm fibres. He ﷺ had a goblet reinforced[168] with silver scraps in three places; and another goblet.[169]

He ﷺ had a basin made of stone.[170] He ﷺ had a brass vessel in which he ﷺ would mix Henna and Katam[171] and apply this mixture on his head. He ﷺ also had a goblet of glass, and a bucket made of brass.

He ﷺ also had a cauldron;[172] and a measure which he ﷺ used to measure [grain] given as charity during Eid al-Fiţr; and another smaller measuring vessel.[173]

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[162] *izār*

[163] Şuhār and Suĥūl are places in Yemen.

[164] Long shirt; Shaykh Ábdu'l Ĥaqq says that *jubbah* and *qamīş* are synonyms.

[165] *khamīşah*: a square piece of chiffon-like cloth.

[166] *muwarrasah*: reddish or yellowish dye.

[167] *milĥafah*: similar to a blanket.

[168] Because it was cracked; it is said that Sayyidunā Anas patched it for him.

[169] The names of his goblets as given in *Mawāhib* are: **Rayyān** and **Mughīth**

[170] It is said that he used this to do *wuđū*.

[171] *Katam* is a plant found in Yemen whose extract gives a burgundy dye; the colour of Henna is red; the colour of the dye when both are mixed is reddish-black. [*Fat'ĥ al-Bārī*]

[172] Zarqānī says citing *Musnad Imām Aĥmed* and *Abū Dāwūd* that it was big and required four men to lift it.

[173] *şāá* and *mudd*

He ﷺ had a couch and a velvet quilt.[174]

He ﷺ had a signet ring made of silver, and its bezel was also made of silver[175] and the inscription: '**Muĥammad, Messenger of Allāh**' carved upon it. It is also said that it was a steel ring gilded with silver.

Najāshī had presented him with a pair of plain socks, which he ﷺ wore.

He ﷺ had a black cloak, and a turban named **Saĥāb**, which he ﷺ gifted to Álī; sometimes, when he ﷺ saw Álī wearing it, he ﷺ would say: 'Álī comes to you on a cloud'.[176]

He ﷺ had two garments for Fridays, other than which he ﷺ usually wore on other days.

He ﷺ had a towel which he ﷺ would use to wipe his blessed face, after ablution.

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[174] In which he would wrap himself.

[175] There is some disagreement among scholars; some have said that its bezel had an Abyssinian agate (*áqīq*) gemstone set in it; others say that it was a different ring which he discarded later. [Zarqānī, *Sharĥ al-Mawāhib*]

[176] *saĥāb* means, a cloud.

SOME OF HIS ﷺ MIRACLES

The Qur'ān is the greatest miracle brought by him.

The cleaving of his chest.

He ﷺ informed [the Meccans] about Jerusalem.

The splitting of the moon.

When a cabal of Quraysh conspired to kill him and surrounded his house, he ﷺ came out in front of them, but they were blinded; their chins drooped to their chest and he ﷺ stood in front of them, took a handful of gravel and said: "Disgraced are these faces," and threw it on their heads. Whosoever was hit by gravel that day was slayed on the day of Badr.

In the battle of Ĥunayn, he ﷺ threw a handful of dust in the faces of enemy fighters and Allāh táālā caused them to be vanquished.

A spider spun the web at the entrance of the cave.

That which transpired with Surāqah ibn Mālik when he pursued RasūlAllāh ﷺ during his migration; his horse sank in solid ground.

He ﷺ passed his blessed hand on the back of a young she-goat that had never mated, but began to give milk.

And the ewe of Umm Maábad [which gave milk copiously after being touched by RasūlAllāh ﷺ]

He ﷺ prayed to Allāh táālā to strengthen Islām by Sayyidunā Úmar.

His ﷺ prayer to ward off heat and cold from Sayyidunā Álī.

RasūlAllāh ﷺ put his saliva on Álī's sore eye and he was cured immediately; his eye was never sore ever after.

He ﷺ restored the eye of Qatādah ibn Númān after it had popped out and flowed on his cheek; and this eye became his better eye.

He ﷺ prayed to Allāh táālā to bestow upon Ábdullāh ibn Ábbās, the meaning of the Qur'ān and knowledge of the religion.

He ﷺ prayed for Jabir's camel and it became the fastest animal; prior to that, it was the slowest.

And he ﷺ prayed for increase [barakah] in the dates of Jābir, by which he repaid his lenders and still thirteen piles of dates were left over.

He ﷺ prayed for rain and it rained for a week, and then they asked him to pray for the rain to subside – and when he ﷺ prayed, the clouds vanished and the skies cleared.

He ﷺ prayed for the punishment of Útbah, the son of Abū Lahab and a lion devoured him in Zarqā'a in the Levant.

A tree bore witness that he ﷺ was the Messenger of Allāh, in the report of the bedouin whom RasūlAllāh ﷺ invited to Islām. The bedouin asked: "Do you have any witness for what you say?" RasūlAllāh ﷺ said, "Yes. This tree," and he ﷺ beckoned the tree to come. The tree came walking to him and bore witness three times; and thereafter went back to its place.

Once he ﷺ commanded two trees separated by distance to join together; they came together and then separated again by his command. He sent a person to bring palm trees and to say: "RasūlAllāh ﷺ bids you both to join together." RasūlAllāh ﷺ relieved himself and then ordered them to go back to their places.

Once when he ﷺ was resting, a tree came to him cleaving the earth; when he ﷺ woke up, he ﷺ was informed of this and he ﷺ said: "This tree sought permission of the Lord to come and salute me; it was given permission."

Rocks and trees saluted him in the night before he received the revelation: "*as-salāmu álayka yā RasūlAllāh*," and this was indicated by RasūlAllāh ﷺ when he said: "I recognise those rocks in Makkah that saluted me before revelation."

A block of wood wept, pining for him.

Pebbles in his fist uttered the glorification of Allāh.

So also food [uttered *tasbīĥ*].

A piece of cooked lamb informed him that it was poisoned.

A camel complained to him ﷺ of [its master that he gave her] less fodder and more labour. A gazelle requested him ﷺ to set her free so that it could nourish its kid and return; so he ﷺ set her free – and the deer pronounced the two *shahadah*.[177]

He ﷺ informed of the very places where polytheists would be slayed in Badr; none of them missed those [marked] places.

He ﷺ foretold that a group of his followers would sail in the sea for a holy war; and that Umm Ĥarām bint Milĥān would be with them; and thus it came to pass.

He ﷺ told Úthmān: "You will suffer intense tribulation" and it transpired as he ﷺ foretold, and Sayyidunā Úthmān was martyred in his own house.

He ﷺ told the Anşār: "Verily you will be oppressed after me." And thus it happened in the time of Muáāwiyah.[178]

He ﷺ said about Ĥasan: "This son of mine is a *sayyid*.[179] Allāh táālā will make him the means for reconciliation and peace between two great armies of Muslims."

He ﷺ informed of the slaying of Ánsiyy the liar, the very night he was slayed and the name of the person who slayed him.

He ﷺ told Thābit ibn Qays: "Live well and die a martyr." And he was martyred in Yamāmah.

A man became an apostate and joined the polytheists. News reached RasūlAllāh ﷺ that he had died, and he ﷺ said: "The earth will not accept him." And thus it happened.

He ﷺ told a man eating with his left hand: "Eat with your right." He said, "I am not able to do so." He ﷺ said "You are not able." The man could not lift his hand to his mouth ever again.

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[177] The two shahādah, or the *Kalimah*: Lā ilāha illā Allāh – Muĥammad RasūlAllāh.

[178] Because the administrators and governors of Sayyidunā Muáāwiyah ؓ were unjust with the people of Madīnah.

[179] leader, master.

He ﷺ entered Makkah after Victory and idols were hung on the Kábah; he ﷺ had a cane in his hand with which he ﷺ pointed to the idols and said: "Truth has come and falsehood vanquished." And the idols fell.

The story of Māzin ibn Ghađūbah al-Ţāyī,[180] Sawād ibn Qārib[181] and others like them.

A lizard bore witness that he ﷺ was the Messenger of Allāh.

During the Battle of the Trench, he ﷺ fed a thousand warriors with only a *şāá*[182] of wheat and a few dates – they were all satiated as the food increased immensely. He ﷺ put together food that was available and covered it with a rug and prayed for increase; and then food was distributed to the whole army and it sufficed.

Abū Hurayrah once came to him with a few dates in his hand and asked RasūlAllāh ﷺ to pray for an increase (and blessing) in them. He ﷺ prayed and Abū Hurayrah ؓ says: "I have given from these dates such and such a pile in the way of Allāh; and we would eat from it and feed others from it until they were lost during the caliphate of Sayyidunā Úthmān".

He ﷺ once prayed upon a bowl of porridge[183] for the People of the Bench.[184] Abū Hurayrah ؓ says: "I stood up hitching myself, expecting him to call me when everybody stood up; the bowl did not have much and there were only crumbs pasted around the bowl. RasūlAllāh ﷺ gathered it and it became a mouthful; he ﷺ picked it in his fingers and said: "Eat, in the name of Allāh." Abū Hurayrah says: "By He, in whose Hands my life rests – I kept eating from it until I was fully sated".

Once, water spouted from his ﷺ blessed fingers and a host of men drank from it and made ablutions. They were a thousand and four hundred men.

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[180] In short: He was a priest guarding idols; he heard the idol giving him news of the advent of the Prophet ﷺ. The man broke the idol and joined the Prophet ﷺ.

[181] He was a soothsayer who was informed by a genie about the advent of the Prophet ﷺ.

[182] A measure about half a bushel or so.

[183] *tharīd:* pieces of bread are dunked in meat soup.

[184] *ahl as-şuffah*

Once, a glass of water was brought to RasūlAllāh ﷺ. He put his four fingers in it and said: “Come!” and all present made ablutions – and they were seventy or eighty in number.

During the Battle of Tabūk, the companions passed by water which would not quench the thirst of even one man; and people were intensely thirsty. They complained to him ﷺ of this. So RasūlAllāh ﷺ took out an arrow from his quiver and planted it; water gushed out and a multitude used the water – and they were thirty thousand men.

A group of people complained to RasūlAllāh ﷺ about the salinity of water in their well; RasūlAllāh ﷺ came to one of his companions, and stood at the well and spat in it. Water of that well became sweet and soft.

A woman came to him ﷺ with her bald child; and RasūlAllāh ﷺ stroked the boy’s head – his hair grew and the disease disappeared. The news of this miracle reached the people of Yamāmah. A woman took her child to Musaylamah[185] and he touched the head of that child – that child became bald and baldness remained in his offspring.

The sword of Úkkāshah was broken in the Battle of Badr; RasūlAllāh ﷺ gave him a lath, which became a sword in Úkkāshah’s hand; and it remained with him forever.

In the Battle of the Trench, when trenches were being dug, a rock posed great difficulty as it was unmoved by hoes and pickaxes. RasūlAllāh ﷺ hit it once and it was pulverised.

He ﷺ touched the broken leg of Abū Rāfiý, and it was repaired instantly, as if nothing had happened to it.

The miracles of RasūlAllāh ﷺ are so many that a mere volume is insufficient to list them all.[186]

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[185] The false prophet, the great liar.

[186] ***Editors’ Note***: A comprehensive collection of his miracles has been compiled by Állāmah Yūsuf an-Nab’hānī in his book: *Ĥujjatu’llāhi álā al-Áālamīn fī Mújizāti Sayyidi’l Mursalīn.*

HIS ﷺ PASSING AWAY

RasūlAllāh ﷺ passed away from this world, at the age of **sixty-three**, on Monday[187] at noon on the 12th of Rabiý al-Awwal; as he ﷺ was unwell for fourteen days. He was interred on **Wednesday**.

When his last moments were near, he ﷺ would dip his hand in a bowl at his bedside, and wipe his blessed face with the water in it and say: "O Allāh! Aid me [and comfort me] in the throes of death".[188]

Sayyidah Fāţimah ﷺ said: "Oh, the agony! The agony of your suffering, my father!"

RasūlAllāh ﷺ said: "There will be no suffering for your father after this day."

He was enwrapped in a *ĥibarah* cloak; it is said that it was angels who enveloped him.

Some of his companions were bewildered and refused to believe that he had passed away, as it is reported about Sayyidunā Úmar. Sayyidunā Úthmān became speechless with shock and Sayyidunā Álī sat down in utter grief. None was steadfast and judicious on that day, except Sayyidunā Abū Bakr and Ábbās.

People then heard from the door of his blessed chamber: "Do not give him an ablution; he ﷺ is pure and cleansed." They heard a second voice which said: "Give him the ablution; because the first voice was that of the devil, and I am Khiđr." And he paid his condolences and said: "Allāh táālā gives succour from every affliction; and it is He who gives comfort after [the passing of] the deceased; and recompense for [being patient during] every bereavement. So put your trust in Allāh táālā, and hope from him. Verily, afflicted are those who are deprived of reward [for patience]".

There was a disagreement [among companions] concerning the ritual ablution; should it be performed in the clothes he ﷺ was wearing or

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187 Suhayli argued that it is impossible for the date of his passing to be the 12th of Rabiý.

188 *Allāhumma aýinnī álā sakarāti'l mawt.*

without. Allāh táālā made them to fall in sleep; and a voice was heard, but nobody knew who the speaker was: "Bathe him in his clothes." So, the companions bathed him without removing his clothes.

Those who undertook the service of ablution were: **Álī**, **Ábbās** and his two sons **Fađl** and **Qathum**; his bondmen **Usāmah** and **Shuqrān**; and was attended by **Aws** ibn Khawlī from the Anṣār. Sayyidunā Álī wiped his blessed body but nothing was issued, at which he said: "May Allāh táālā bless you; immaculate in life and in death".

His shroud was made of three pieces of white Suĥūlī cloth, which did not include either a [stitched] shirt or a turban, but only consisted of unstitched wraps.

Muslims prayed at his funeral individually; nobody led the prayer.

Shuqrān, descended in the blessed grave and spread a red velvet, which RasūlAllāh would use to drape himself and his hallowed body was placed upon it. His blessed tomb was a niche-tomb and nine bricks were placed [to close the niche] upon it.

There was a disagreement whether the tomb of RasūlAllāh ﷺ should be a niche or a trench. [189] There were two grave-diggers in Madīnah; Abū Ṭalĥah, the niche-digger and Abū Úbaydah, the trench-digger. The [companions] came to an agreement that whosoever comes first would dig the grave. The person who came first was the niche-digger, and therefore the blessed tomb of RasūlAllāh ﷺ was made in the fashion of a niche. And this was in the chamber of Sayyidah Āýishah ﷺ.

Sayyidunā Abu Bakr and Sayyidunā Úmar are also buried along with him in the same chamber. May Allāh táālā be pleased with them both.

Glory be to Allāh táālā; and Allāh táālā knows best.

Thus endeth the book,
by the Divine Aid of Allāh, the Supreme King, The Bestower.

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[189] *Laĥd* = niche; *đarĥ* or *shaqq*= trench.

Appendix A

CLARIFICATIONS

1. Portion for the devil or *ĥažžu'sh shayţān*

In *Şaĥīĥ Muslim*, in the ĥadīth of ascension narrated by Sayyidunā Anas ibn Mālik, it is mentioned that his ﷺ blessed chest was split open, his blessed heart taken out and rinsed, and 'a portion for the devil' was removed. Qāđī Íyāđ, the famous ĥadīth master who lived in the sixth century writes in his commentary, *Ikmāl al-Múlim*:

> Concerning the statement: **"And then from [his heart] a crumb was removed; and said: 'this is the portion for the devil from you.'"**
>
> This is manifest evidence that our Prophet ﷺ is divinely protected from the devil and is immune from him. And that the devil's influence can never be cast upon him: neither in his knowledge nor in his faith; neither in his blessed body nor in anything related to him; and that the devil can never trouble him or whisper in his heart [*wasāwis*] or any such thing. Scholars have stated unanimity of agreement and scholarly consensus on this issue.
>
> Our assertion is validated from authentic narrations, that Allāh táālā has aided him such that [the *qarīn*] will not enjoin except that which is righteous; or that he [the *qarīn*] has become a Muslim [***aslama***] or that RasūlAllāh ﷺ is vouchsafed from him [***aslamu***] or has surrendered to his ﷺ wish [***istaslama***] as mentioned in another narration. RasūlAllāh ﷺ has said: "It is impossible for him to cast influence or have control upon me"

Further, he clarifies the specific issue thus:

> It can be explained that this crumb removed from his blessed heart was that portion in which love of this world and desire reside; which is the [doorway] through which the devil enters [the heart]. Or that it is a region in which heedlessness and forgetfulness abide – and all this, being the Divine Plan of the Most Honorable; the Wise, the Powerful.

These are doorways through which the devil enters, and these doorways were eliminated from his blessed heart so that the devil has no way to enter; similar to Sayyidunā Yaĥyā, in whom the desire of women was eliminated.

Or this portion – if it was a portion of the heart, at all – is that part which accepts whisperings of the devil, and that which instigates the lower-self [nafs]; this portion was removed from his ﷺ blessed heart so that it shall remain pristine and pure; the heart was [also] rinsed so that any trace of this portion is also cleared away such that his blessed heart remains unblemished forever."

His blessed heart was never blemished; the doorway from which the devil could ***potentially*** enter was removed; and he had not entered at all. Mullā Álī al-Qārī says:[190]

...that is, it ***would have become*** the portion of the devil, if it was left unattended; and left thus without being cleansed.

Imām Sanūsī says in *Mukammilu Ikmāli'l Ikmāl:*

Suhaylī said it is perhaps that part [in the heart] which is poked by the devil, present in every newborn except Sayyidunā Ýīsā and his mother عليهما السلام because of the prayer of her mother: "**Verily, I seek your refuge for her and her offspring, from Shaytān, the damned.**" This does not prove in any way that Ýīsā عليه السلام is superior to RasūlAllāh ﷺ because this part was [anyway] removed from his heart, rinsed and filled with wisdom and faith.

[190] *Sharĥ al-Shifā, 2: 203.*

2. Prophethood and Proclamation

Some people say that the prophethood was given to RasūlAllāh ﷺ ***after*** forty years or that he ***became*** a prophet after forty. This is incorrect. He was a prophet ﷺ even before Sayyidunā Ādam was born according to a Şaĥīĥ ĥadīth recorded in Tirmidhī. The revelation (***waĥy***) came in his fortieth year, and this is known as ***biýthah*** or 'sending forth'.

It is important to remember this distinction and that we should always say that RasūlAllāh ﷺ ***proclaimed*** his prophethood in his fortieth year. Imām Sakhāwī summarised various narrations thus:[191]

كُنْتُ أَوَّلَ النَّبِيِّينَ فِي الْخَلْقِ وَآخِرَهُمْ فِي الْبَعْثِ

> **"I was the first prophet to be created, and the last to be sent forth."** This ĥadīth is reported by Abū Nuáym in *Dalāyilu'n Nubuwwah*, Ibn Abī Ĥātim in his *Tafsīr*, Ibn Lāl,[192] from the route of Al-Daylamī – and all of them narrating the ĥadīth of Saýīd ibn Bashīr from Qatādah from Ĥasan from Abū Hurayrah, as a *marfúū'* ĥadīth.

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[191] *Al-Maqāşid al-Ĥasanah*, #837, Imām Muĥammad Ábd ar-Raĥmān al-Sakhāwī [d.902 AH].

[192] The ĥadīth master, Aĥmed ibn Álī al-Shāfiýī, famously known as Ibn Lāl; passed away in 398 AH. Imām Dhahabī mentions him in Siyar, in the 22nd generation and quotes Shīrawayh as saying about Ibn Lāl: "He was a trustworthy [imām of ĥadīth], peerless in his time, the foremost muftī of his city; he has compiled books of ĥadīth, though he is more famous for his proficiency in fiqh. I have seen his books, *Sunan* and *Mújam al-Şaĥābah*; and I have not seen anything like the latter. Prayers are accepted [*mustajāb*] near his grave; he was born in 308 AH and passed away in Rabiý al-Ākhir, 398 AH."

Commenting on this Dhahabī says: "I say: Duáā is accepted near the graves of Prophets and Friends of Allah, and all such places; however, the reason is because of the concentration [*iđtirār*] of the one who prays, his piety and his sincere invocation. And without any doubt it is [accepted] near the blessed tomb [*buqaáh al-mubarakah*], in the masjid, at dawn etc." Imām Dhahabī tries to rationalise Shīrawayh's statement to suit his own prejudice; and with due respect to the greatness and erudition of Imām Dhahabī, his justification is pretty absurd. Regardless, it should be pointed out that it was a common and acceptable practice in the 5-6th century. Allāh táālā knows best.

Shīrawayh ibn Shahradār al-Daylamī [445-509 AH] is the famous muĥaddith and author of *Musnad al-Firdaws* who was described by Ibn Mandah as: "an intelligent, fine young man with a pure heart; staunchly [upholds] the sunnah; and speaks very less."

This is reinforced by another narration of Maysarah al-Fajr and others in the following words:

كُنْتُ نَبِيًّا وَآدَمُ بَيْنَ الرُّوحِ وَالْجَسَدِ

"**I was a prophet when Ādam was [still in the state] between his soul and body.**' This ĥadīth is reported by Imām Aĥmed, Bukhārī in *Tārikh*, Baghawī, Ibn Sakan and others in *Şaĥābah*, Abū Nuáym in *Ĥilyah*, and Ĥākim validated it to be Şaĥīĥ; thus it is in the wording of Tirmidhi's report among others, narrating from Abū Hurayrah that he asked: '[Since] when are you a prophet?' or '[Since] when were you ordained a prophet?' And he mentioned the ĥadīth. Tirmidhī rates it Ĥasan-Şaĥīĥ and Ĥākim has also validated it to be Şaĥīĥ. In another narration, it is reported in the following words:

وَآدَمَ لَمُنْجَدِلٌ فِي طِينَتِهِ

"**And Ādam was still [on earth] as clay.**" And in the Şaĥīĥ collections of Ibn Ĥibbān and Ĥākim, narrating from the ĥadīth of Írbāđ ibn Sāriyah, a *marfúū'* narration:

إِنِّي عَبْدُ اللَّهِ خَاتَمُ النَّبِيِّينَ وَإِنَّ آدَمَ لَمُنْجَدِلٌ فِي طِينَتِهِ

"**Verily, I was the Seal of all Prophets near Allāh, and indeed Ādam was still as clay.**" Thus it has also been reported by Imām Aĥmed, Dārimī in their respective *Musnads*, Abū Nuáym, Al-Ţabarānī narrating from Ibn Ábbās:

يَا رَسُولَ اللَّهِ مَتَى كُتِبْتَ نَبِيًّا ؟ قَالَ : وَآدَمُ بَيْنَ الرُّوحِ وَالْجَسَدِ

"**Yā RasūlAllāh since when were you ordained**[193] **a prophet**?" And he replied: "**When Ādam was still between soul and body.**"

This is among well-known and widely accepted concepts of Ahlu's Sunnah and found in many tafsīr and sīrah works. Imām Baghawī and Ibn Kathīr have described this under verse 7 of Sūrah al-Aĥzāb.

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[193] In Ibn Kathīr's Bidāyah, it is *kunta* meaning: "Since when were you a prophet?"

3. What Shall I Read?

The ĥadīth which mentions the arrival of the archangel and the first revelation has the statement: "I am not read" said by RasūlAllāh ﷺ. Heedless people state this in strange ways and sometimes in a disrespectful manner. Scholars have said that his ﷺ not being taught [by any teacher in the creation] to read or write [*ummī*] is one of his miracles. Concerning the ĥadīth of *Bukhārī*, Ibn Ĥajar says in his commentary:

> If one asks, why was it said three times, Abū Shāmah replied: The first time he meant prohibitively, "I cannot read,"[194] the second time emphasised negation:[195] "I do not read," and the third time, it was an enquiry: "What shall I read?" This is strengthened by another narration of Abu'l Aswad in his *Maghāzī* reporting from Úrwah, that he said: "How shall I read?"[196]And in the narration of Úbayd ibn Úmayr from Ibn Is'ĥāq: "What shall I read?"[197] In a *mursal* report of Zuhrī in *Dalāyil* of Bayhaqī: "In what manner shall I read?" All of these reinforce that it was an enquiry. Allāh táālā knows best.

Qāđī Íyāđ in the commentary of the same ĥadīth in *Muslim* says:

> It is said that the particle *mā*, in this sentence is used for negation; it is also said that it is an interrogative, as if he ﷺ enquired: "What shall I read?" The latter opinion has been considered as weak, because of the *bā* in *mā ana bi-qāriy,* and if it was interrogative, he would have said: *mā ana qāriy.* Here, *bā* is used to emphasise the negation. And those who say that it is an interrogative validate their position by other reports which say: "What shall I read?"[198] Though, *mā* can also be considered as a negator here.

Zurqānī in his commentary of *Mawāhib* says:

> Akhfash permitted the usage of ***bā*** in an affirmative sentence; and Ibn Malik insisted that it was correct.

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[194] *álā al-imtināá*

[195] *álā'l ikhbāri an-nafy al-maĥađ*

[196] *kayfa aqra'a?*

[197] *mā dhā aqra'a?*

[198] *mā aqra'a*?

Appendix B

LOVING THE MESSENGER ﷺ

Allāh táālā says:

> O Prophet, tell them: If your fathers, your sons, your brothers, your wives, your family, the wealth that you have amassed, and business that you fear will be ruined, and dwellings that delight you; if any of these are dear to you than Allāh and His Messenger, or more precious than striving in the path of Allāh – then await the Wrath of Allāh; verily, Allāh does not guide the contumacious.[199]

> قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوٰنُكُمْ وَأَزْوٰجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوٰلٌ اقْتَرَفْتُمُوهَا وَتِجٰرَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسٰكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِينَ

There cannot be a bigger exhortation or a stern warning or a testimony and irrefutable proof concerning the obligation of loving the Prophet ﷺ. Loving him is a principal obligation, an immensely important deed and the undeniable right of the Prophet ﷺ.

Because Allāh táālā has extolled those who love Allāh táālā and His Messenger ﷺ more than their wealth, their family and their own children; and cautioned [those who do not] in the following words: "*...then await the Wrath of Allāh; verily, Allāh does not guide the contumacious*".

Allāh táālā has termed those as contumacious, who love anyone or anything more than Allāh táālā and His Messenger ﷺ; and says that they are astray and that He will not guide them.

199 Sūrah Tawbah, 9:24.

In a ĥadīth narrated by Anas ibn Mālik ﵁: Said RasūlAllāh ﷺ: "**None amongst you has truly believed unless, I have become more beloved than your children, your parents and the whole of mankind**".[200] Abū Hurayrah has also narrated similarly.

Narrated by Anas from RasūlAllāh that he said: "**There are three things; and if a person finds these [three] in himself, he has tasted the sweetness of faith. That Allāh and His Messenger ﷺ are more beloved to him than anyone else; and he loves a person – and loves him not except for the sake of Allāh; and that he dislikes lapsing into disbelief as much he abhors being thrown into fire**".[201]

It is reported from Úmar ibn al-Khaţţāb ﵁ that he said to RasūlAllāh ﷺ: "You are more beloved to me than everything else, except my life in my bosom." RasūlAllāh ﷺ told him: "None of you has truly believed until I have become more beloved to him than his own life." Then, Úmar said: "By Him, who has revealed the Book to you; you are now more beloved to me than my own life." RasūlAllāh ﷺ said: "**Now, O Úmar**".[202]

Sahl said: Whosoever does not consider the dominion of RasūlAllāh ﷺ upon himself in all his affairs, and consider his own self to be the posession of RasūlAllāh ﷺ will not taste the sweetness of his ﷺ *sunnah*,[203] because he has said: "**None amongst you has truly believed, until I am more beloved to him than his own life.**"

It is reported from Anas ibn Mālik ﵁ that a man came to RasūlAllāh ﷺ and said: "When will the Hour be, O Messenger of Allāh?" He asked: "What have you prepared for it?" He replied: "I have not amassed deeds by prayer, fasting or charity; but I love Allāh and His Messenger." RasūlAllāh ﷺ said: "**You will be with whom you love.**"[204]

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[200] *Bukhāri, Muslim, Nasāyi*.

[201] *Bukhārī, Muslim*.

[202] *Bukhārī*. Now, you are a perfect believer, O Úmar!

[203] His tradition: whether in practice or whether learning ĥadīth.

[204] *Bukhārī*

It is reported by Şafwān ibn Qudāmah: I migrated [to Madīnah] toward RasūlAllāh ﷺ and I went to him and said: "O Messenger of Allāh, indeed I love you." He said: "**A man shall be with whom he loves.**"[205]

It is reported by Sayyidunā Álī ؓ that the Prophet ﷺ held the hands of Ĥasan and Ĥusayn and said: "Whosoever loved me and loved these two, their father and their mother, shall be with me in Paradise upon my level [of paradise]".[206]

It is reported by Abū Hurayrah ؓ that RasūlAllāh ﷺ said: "Among those who have an intense love for me among my followers are people who will come after me. They shall ardently desire to see me even if it was in lieu of their family and their wealth."

Ábdah bint Khālid[207] ibn Maádan said about Khālid, her father, that he would not go to bed without mentioning RasūlAllāh ﷺ and his companions; he would yearn for them and say: "They are my everything.[208] My heart pines for them, I have been yearning for them for long; O my Lord, take me away and hasten me towards them." He would keep repeating this until he fell asleep.

Ibn Is'ĥāq reports of a lady of the Anşār whose father, brother and husband were martyred in Uĥud in the company of [those with] RasūlAllāh ﷺ. And she would only ask: "How is RasūlAllāh ﷺ?" The companions informed her: "Praised be Allāh, he ﷺ is safe just as you wish him to be." And she said: "Show him to me; I will not be comforted until I see RasūlAllāh ﷺ." And when she finally saw him, she said: "Every misfortune is trifling, as long as you are present!"

It is said that Ábdullāh's [ibn Umar] ؓ leg fell asleep. He was told, 'Mention your most beloved and it will be cured.' He loudly cried: "O Muĥammad!' and it was cured.

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[205] *Tirmidhi*.

[206] *Tirmidhi*

[207] He is a famous and prominent Tābiýī.

[208] Aşlī wa faşlī: my first and my last. That is, I am proud of their association and which is more precious than my forefathers.

Appendix C

VISITING THE PROPHET ﷺ

Imām Yaĥyā ibn Sharaf al-Nawawī says:[209] "Know that it is necessary for every Muslim who goes to Ĥajj, to visit RasūlAllāh ﷺ; regardless whether Madīnah falls on his way or not. Because visiting him ﷺ is one of the most important deeds that takes one closer to Allāh; it is the most beneficial of efforts, and finest of deeds one can aspire to do..."

In another work,[210] Imām Nawawi mentions a ĥadīth in this regard: "...Bazzār and Dār Quţnī narrate with their respective chains of transmission from Ibn Úmar ؓ that RasūlAllāh ﷺ said: "**My intercession becomes compulsory for he, who visits my grave.**"

Al-Ĥaşkafi writes:[211]"Visiting the mausoleum of the Prophet ﷺ is a praiseworthy act [that merits reward;] rather, some have opined that it is *wājib* [almost obligatory] for those who have the means to do so."

Qāđī Íyāđ says:[212] "Visiting the grave of the Prophet ﷺ is an accepted practice among Muslims and it is unanimously agreed that visiting him is praiseworthy and recommended; people should be encouraged to visit him ﷺ."

Imām Subkī has analysed many ĥadīth in *Shifā as-Siqām* and so also Haytamī in *Tuĥfatu'z Zuwwār;* some of which are:

1. **My intercession becomes compulsory for those who visit my grave.** [*Dār Quţnī, Bayhaqī*]
2. **My intercession becomes admissible for those who visit my grave.** [*Dār Quţnī, Bazzār*]

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[209] In his celebrated book *Al-Adhkār*, at the end of the chapter on Ĥajj.

[210] *Yīđāĥ al-Manāsik*, Imām Yaĥyā ibn Sharaf an-Nawawī [d.676 AH].

[211] *Al-Durr al-Mukhtār,* Imām Álāuddīn al-Ĥaşkafī [d. 1088 AH].

[212] *Kitāb al-Shifā*, Qāđī Íyāđ al-Mālikī [d. 544 AH].

3. **Whosoever comes to visit me, and he comes with no other intention except to visit me, it becomes necessary for me to intercede for him on the day of Judgement.** [*Al-Ţabarānī, Dār Quţnī*]

Concerning the verse:

And if they [Muslims] have transgressed upon their souls, then let them come to you and seek Allāh's forgiveness; and the Messenger will intercede for them, and they shall find that Allāh táālā is Oft-forgiving, the Merciful.[213]	وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

Ibn Kathīr says in his *Tafsīr*: A group of scholars, and Shaykh Abū Naşr al-Şabbāgh among them in his book *Shāmil*, have mentioned the famous story narrated by Útbī, who said: I was sitting near the tomb of RasūlAllāh ﷺ when a bedouin came and said: '**O Messenger of Allāh! I have heard the command of Allāh: And if they [Muslims] have transgressed upon their souls, then let them come to you and seek Allāh's forgiveness; and the Messenger will intercede for them, and they shall find that Allāh táālā is Oft-forgiving, the Merciful.**" And I have come to you seeking forgiveness for my sins and your intercession with my Lord and he recited the following lines:

O the best [of all creation] interred in this tomb

Whose perfume fills the valleys and the plains

May I be sacrificed on the mausoleum in which you rest

And in this is chastity, and in it is generosity and grace

The bedouin went away. Sleep overcame me and I saw RasūlAllāh ﷺ in my dream and he ﷺ said: "O Útbī, follow the bedouin and give him the good news that Allāh táālā has forgiven him."

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[213] Sūrah Nisā'a , 4:64.

Imām Qurṭubī in his *Tafsīr* writes: "Abū Ṣādiq reports from Álī ؓ that he said: "Three days after we interred RasūlAllāh ﷺ, a bedouin came and threw himself on the grave of RasūlAllāh ﷺ and put the dust from his tomb on his head and said: "O Messenger of Allāh! We heard your speech and you informed us of [the Speech of] Allāh táālā, and we informed [others] receiving this from you. And among that which was revealed to you is the verse "**If they transgress their souls...**" I have transgressed my soul and I have come to you for your intercession. He ﷺ informed the bedouin from his grave, that he was forgiven."

And when one goes to salute RasūlAllāh ﷺ at his tomb, he should face the blessed grave and not the Qiblah. Qāđī Íyāđ writes:[214] "Anas ibn Mālik ؓ came to the blessed grave of RasūlAllāh ﷺ and stood there and raised his hands, and I supposed that he would start to pray, but he just saluted RasūlAllāh ﷺ and left. Imām Malik said, as reported by Ibn Wahb: When one salutes RasūlAllāh ﷺ he should face his blessed grave and not face the Qiblah.

The topic of visiting the Prophet ﷺ and the etiquette of visiting him; that it is not only permissible but also praiseworthy and recommended is found in almost all books of fiqh.

Those who criticise visiting RasūlAllāh ﷺ have deviated from the path of an overwhelming majority of Muslims and the consensus of the nation; scholars have written books refuting these heresies and the prominent ones on this topic are:

- Imām Taqīyuddīn Abu'l Ĥasan Álī al-Subkī [d. 756 AH]
  Shifā as-Siqām fi Ziyārati Khayri'l Anām
- Imām Abu'l Ábbās Aĥmed ibn Ĥajar al-Haytamī [d. 974 AH]
  Tuĥfatu'z Zuwwār ilā Qabri'n Nabiyy al-Mukhtār
- Imām Mawlāna Álī al-Qārī [d. 1014 AH]
  Ad-Durratu'l Muđīyyah fī Ziyārati'l Muşţafawiyyah ar-Rađiyyah



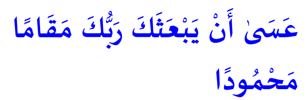
[214] *Al-Shifā*.

Appendix D

INTERCESSION

Every Muslim believes in *shafāáh* or intercession, and this has been taught as essential knowledge. RasūlAllāh ﷺ is the greatest intercessor and he shall intercede for wrong-doers and sinners among Muslims.

Allāh táālā says:



It is nigh that your Lord will bring you forth to the Extolled Station.[215]

RasūlAllāh himself explained this verse, as mentioned in the ĥadīth of *Bukhārī*:[216]

> Verily people will be on their knees on the Day of Judgement; every nation following its prophet and they say: 'O so-and-so, intercede for us!' until [the search for] an intercessor ends with the Prophet ﷺ. It is on that day that Allāh táālā shall bring him forth to the Extolled Station.

In another famous ĥadīth of *Bukhārī*:[217]

> Believers will cometogether on the Day of Judgement and say: "We should ask someone to intercede for us, in the Presence of our Lord?"
>
> And they shall come to Ādam and say: "You are the father of mankind. Allāh táālā has created you by His Hands;[218] and made the angels to prostrate to you; and He taught you the names of all things; intercede

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[215] Sūrah Isrā'a, 17:79.

[216] *Şaĥīĥ Al-Bukhārī*, #4718, #6565.

[217] Ibid. #4476

[218] *Lit.* Hand: it is not corporeal and Allāh táālā knows best what is meant by this. Imām Aážam in *Fiqh al-Akbar* said that it is not permissible to translate *yad* and Álī al-Qārī explains that 'except where it is mentioned in Qur'ān and Ĥadīth'. In *Madārik* and other tafsīrs it is said the plural is used to indicate the esteem of Sayyidunā Ādam عليه السلام.

for us in the presence of your Lord Almighty and deliver us from the state we are in." He [Ādam] will say: "I cannot do this for you." And he shall mention his lapse and regretfully say: "Go to Nūĥ. Because he is the first messenger that Allāh táālā sent to the dwellers of Earth".

So they shall come to him, and he will say: "I cannot do this for you." And then he shall remember asking Allāh táālā for that which he did not have knowledge of;[219] regretfully, he will say: "Go to the Friend of Raĥmān."[220]

So they shall come to [Sayyidunā Ibrāhīm,] and he shall say: "I cannot do this for you, go to Mūsā, the slave of Allāh, to whom Allāh spoke and gave him the Torah."

So they shall come to him, and he shall say: "I cannot do this for you," and recall that he killed a man, and that was not in lieu of any other life; and he shall feel ashamed in the presence of his Lord and say: "Go to Ýīsā, the slave of Allāh and His messenger; His word and His spirit."

And he shall say: "I cannot do this for you. Go to Muĥammad ﷺ. His slave, on whose account the sins[221] of all former and latter are forgiven."

And then they shall come to me. I shall walk with them until I seek permission of my Lord, and He shall give me permission; and when I see my Lord, I shall fall to prostrate and He shall leave me in that state as long as He Wills.

And then Allāh táālā will say: **"Raise your head! Ask, and you shall be given. Speak and you shall be heard. Intercede and your intercession shall be accepted."**

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[219] *Fat'ĥ al-Bārī*: His excusing himself is for two reason. First: That Allāh táālā forbade him from asking that which he did not have knowledge of; and he fears that intercession of the assembled was that question, so he did not ask. Secondly: He had one prayer that would be accepted absolutely, but he used it up when he beseeched for flooding the earth; he feared that if he asked for intercession, he would be denied.

[220] Khalīlu'r Raĥmān: Ibrāhīm عليه السلام.

[221] In the narration of Mútamar: "Go to him, who comes forgiven on this day and hath no sin upon him."

I shall raise my head and praise the Lord as He shall instruct me; and then intercede; and the limits[222] shall be shown to me; and I shall intercede for them and make them enter paradise.

And then return. When I see my Lord, I shall intercede again and the limits shall be shown to me; and I shall intercede for them and make them enter paradise.

And then return, the third time and then the fourth time and I shall say: "None has remained in Hell except those whom the Qur'ān has specified [that they shall abide therein] and those upon whom everlasting torment is inevitable."

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Imām Yūsuf an-Nab'hānī has explained various forms of shafāáh in his book: ***Shawāhidu'l Ĥaqq fi'l Istighāthati bi Sayyidi'l Khalq***.

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[222] Shaykh al-Islām Ibn Ĥajar: It means, he will be shown various groups of sinners and he shall intercede for each group one after another; see *Fat'ĥ al-Bārī*.

Appendix E

YA RASŪLALLĀH عليه الصلاة والسلام

Saying *Ya RasūlAllāh* for intercession is proven from the ĥadīth. The famous ĥadīth in which RasūlAllāh ﷺ taught a blind man to pray is thus:

حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي جَعْفَرٍ قَالَ: سَمِعْتُ عُمَارَةَ بْنَ خُزَيْمَةَ يُحَدِّثُ عَنْ عُثْمَانَ بْنِ حُنَيْفٍ أَنَّ رَجُلًا ضَرِيرَ الْبَصَرِ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ادْعُ اللَّهَ أَنْ يُعَافِيَنِي قَالَ: إِنْ شِئْتَ دَعَوْتُ لَكَ وَإِنْ شِئْتَ أَخَّرْتُ ذَاكَ فَهُوَ خَيْرٌ فَقَالَ: ادْعُهُ فَأَمَرَهُ أَنْ يَتَوَضَّأَ فَيُحْسِنَ وُضُوءَهُ فَيُصَلِّيَ رَكْعَتَيْنِ وَيَدْعُوَ بِهَذَا الدُّعَاءِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ يَا مُحَمَّدُ إِنِّي تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ فَتَقْضِي لِي اللَّهُمَّ شَفِّعْهُ فِيَّ.

Narrated to us Úthmān ibn Úmar, Shúbah told us [narrating] from Abū Jaáfar and he said: I have heard Úmārah ibn Khuzaymah narrate from Úthmān ibn Ĥunayf:

That a blind man came to the Prophet ﷺ and said: "Pray to Allāh that he cures me [of my blindness]" He said: "If you wish I will pray for you, and if you wish I shall tarry – and that would be better for you." The man said: "Pray for me." RasūlAllāh ﷺ ordered him to make the ritual ablution and do it well, pray two cycles of prayer and beseech [Allāh táālā] in the following words:

O Allāh! I ask Thee. I turn towards Thee [with the intercession of] Thy Prophet Muĥammad, the Prophet of Mercy; O Muĥammad! I have turned towards my Lord with your intercession for this need of mine, and for its fulfilment. O Allāh, accept his intercession for me.

حَدَّثَنَا أَحْمَدُ بْنُ مَنْصُورِ بْنِ سَيَّارٍ حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي جَعْفَرٍ الْمَدَنِيِّ عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ بْنِ ثَابِتٍ عَنْ عُثْمَانَ بْنِ حُنَيْفٍ أَنَّ رَجُلًا ضَرِيرَ الْبَصَرِ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ادْعُ اللَّهَ لِي أَنْ يُعَافِيَنِي فَقَالَ: إِنْ شِئْتَ أَخَّرْتُ لَكَ وَهُوَ خَيْرٌ وَإِنْ شِئْتَ دَعَوْتُ فَقَالَ: ادْعُهْ فَأَمَرَهُ أَنْ يَتَوَضَّأَ فَيُحْسِنَ وُضُوءَهُ ، وَيُصَلِّيَ رَكْعَتَيْنِ وَيَدْعُوَ بِهَذَا الدُّعَاءِ : اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ نَبِيِّ الرَّحْمَةِ يَا مُحَمَّدُ إِنِّي قَدْ تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتُقْضَى اللَّهُمَّ شَفِّعْهُ فِيَّ .
قَالَ أَبُو إِسْحَاقَ: هَذَا حَدِيثٌ صَحِيحٌ .

Narrated to us Ahmed ibn Manşūr ibn Sayyār: narrated to us Úthmān ibn Úmar: narrated to us Shúbah from Abū Jaáfar from Úmārah ibn Khuzaymah ibn Thābit from Úthmān ibn Ĥunayf:

That a blind man came to the Prophet ﷺ and said: “Pray to Allāh that he cures me [of my blindness]” He said: “If you wish I shal tarry and that is better for you; or if you wish I shall pray for you.” The man said: “Pray for me.” [Úthmān said:] RasūlAllāh ﷺ ordered him to make the ritual ablution and do it well, pray two cycles of prayer and beseech [Allāh táālā] in the following words:

O Allāh! I ask Thee and I turn towards Thee [with the intercession of] Thy Prophet Muĥammad, the Prophet of Mercy; O Muĥammad! I have turned towards my Lord with your intercession for this need of mine, and for its fulfilment. O Allāh, accept his intercession for me.

Abū Is’ĥāq said: This is a Şaĥīĥ ĥadīth.

The first ĥadīth is recorded in *Musnad Imām Ahmed* and the second in *Sunan Ibn Mājah.* We say Yā RasūlAllāh and substitute his name with his attribute, because that is how Allāh táālā has commanded us to address him. It is not permitted to address RasūlAllāh ﷺ by his name.

Appendix F

PROPHETS ARE ALIVE IN THEIR GRAVES

One convert from Christianity, [who was then,] incapable of even reciting the *tasha'hhud* properly made a very stupid comment some years ago. He said: "...If RasulAllah ﷺ was not dead, then the Sahabah committed a grave crime by burying a man alive." He then calls this belief as: "...it is nonsense. The point is that RasulAllah ﷺ is dead."

Whereas Allāh táālā has said in His Exalted Book:

And do not term those who are killed in the path of Allāh as dead; rather, they are alive – but you are not aware [223]	وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ
And do not presume those who are killed in the path of Allāh are dead; rather, they are alive and given provision by their Lord. [224]	وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

Indeed, the Prophet ﷺ is far greater than an ordinary martyr. Imām Ibn Ĥajar al-Haytamī says:[225]

> Without any doubt, he ﷺ is alive in his grave and is given provision; and he ﷺ recognises those who stand near his grave and salute him and seek from him; this is true of all prophets عليهم السلام: they are alive in their graves and their lives are more perfect and flawless, than the lives of martyrs, of whom Allah táālā has informed us in his Exalted

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[223] Sūrah Baqarah, 2:154.

[224] Sūrah Aāl Ímrān, 3:169.

[225] *Tuĥfatu'z Zuwwār*

> Book. Our Prophet ﷺ is the Leader of all martyrs and the cumulative deeds of all those martyrs are in his account (as well).

Imām Taqīyuddīn al-Subkī has said:[226]

> The lives of prophets and martyrs in their graves is similar to their [previous] lives in this world. This is proven by Mūsā عليه السلام praying in his grave; because performing prayer requires a body that is living, and so also, other attributes of prophets mentioned [by RasūlAllāh ﷺ] on the Night of Ascension, are properties of living bodies. However, their bodies being alive does not imply that they are dependent on food, drink or other necessities of this world.

Şaĥīĥ ĥadīth explicitly attest that prophets are alive in their graves. Imām Bayhaqī, a prominent imām of ĥadīth has compiled a short work of twenty-two ĥadīth and named it: *Prophets are Alive in their Graves.*[227] Imām Jalāluddīn Suyūţī, another famous ĥadīth master, wrote an epistle: *Instruction to the Wise on Lives of Prophets,*[228] in which he presented additional narrations.

Presented below are a few Şaĥīĥ narrations in this regard:

1. Prophets are alive in their graves; and they pray[229]	الأنبياء أحياء في قبورهم يصلون
2. A companion of the Prophet ﷺ informed that, during his night journey, he ﷺ passed by Mūsā عليه السلام and he was praying in his grave.[230]	أن بعض أصحاب النبي ﷺ أخبره أن النبي ﷺ ليلة أسري به مر على موسى عليه السلام وهو يصلي في قبره

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226 Vide *Inbā'a al-Azkiyā* of Suyūţī.

227 *Ĥayātu'l Anbiyā'a fī Qubūrihim*, Imām Abū Bakr Aĥmed al-Bayhaqī [384-458 AH]

228 *Inbā'a al-Azkiyā'a bi Ĥayāti'l Anbiyā'a*, Imām Jalāluddīn al-Suyūţī [849-911 AH]

229 *Bazzār, Bayhaqī.*

230 *Şaĥīĥ Muslim*, Nasāyī in *Al-Mujtabā*, *Muşannaf Ábd ar-Razzāq*, *Musnad Imām Aĥmed*, *Şaĥīĥ Ibn Ĥibbān.*

3. I passed by Mūsā, during the Night Journey, near the red dune[231] and he was standing in prayer in his grave.[232]	أتيت موسى ليلة أسري بي عند الكثيب الأحمر وهوقائم يصلي في قبره
4. Verily, Allāh táālā has forbidden the earth to decay bodies of Prophets.[233]	إن الله قد حرم على الأرض أن تأكل أجساد الأنبياء عليهم السلام
5. Do not make graves of your homes; nor make my grave an anniversary; and send salutations upon me, because it will reach me from wherever you are.[234]	لا تجعلوا بيوتكم قبورا ولا تجعلوا قبري عيدا وصلوا علي فإن صلاتكم تبلغني حيث كنتم

Prophets shall also taste death
But, only for a fleeting moment
After that little while, their lives –
Corporeal, like their lives prior[235]

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[231] *Bazzār, Bayhaqī*

[232] *Şaĥīĥ Muslim*, Nasāyī in *Al-Mujtabā*, *Muşannaf Ibn Abī Shaybah*, *Musnad Imām Aĥmed*, *Şaĥīĥ Ibn Ĥibbān.* Abū Nuáym in *Al-Ĥilyah.*

[233] *Abū Dāwūd, Nasāyī, Ibn Mājah, Musnad Imām Aĥmed, Muşannaf Ibn Abī Shaybah, Şaĥīĥ Ibn Khuzaymah, Dārimī, Ibn Ĥibbān, ţabarānī in Mújam al-Kabīr,* Ĥākim in *Mustadrak,* Bayhaqī in *Sunan and Shuáb.*

[234] *Abū Dāwūd, Musnad Imām Aĥmed.*

[235] Imām Aĥmed Riđā al-Baraylawī in *Ĥadāyiq e Bakhshish*.

Appendix G

FURTHER READING

The following are well-known biographies of the Prophet ﷺ, and easily available as print editions, soft copies or as image-PDFs. Most in this list are proper biographies, but some are mainly histories whose first volumes are dedicated to the biography of the Messenger ﷺ.

1. ***Al-Maghāzī an-Nabawiyyah***
   Imām Muĥammad ibn Muslim ibn Shihāb al-Zuhrī [d. 124 AH]

2. ***As-Sīratu'n Nabawiyyah***
   Imām Muĥammad ibn Is'ĥāq [d. 151 AH]

3. ***Al-Adab al-Mufrad***
   Imām Muĥammad ibn Ismāýīl al-Bukhārī [d. 256 AH]

4. ***Al-Shamāyil al-Muĥammadiyyah***
   Imām Abū Ýīsā Muĥammad ibn Ýīsā al-Tirmidhī [d. 279 AH]

5. ***Zahru'l Khamāyil álā Al-Shamāyil***
   Imām Jalāluddīn Abdu'r Raĥmān al-Suyūţī [d. 911 AH]

6. ***Ashraful Wasāyil ilā Fahm al-Shamāyil***
   Imām Aĥmed Ibn Ĥajar al-Haytamī [d. 974 AH]

7. ***Jamá al-Wasāyil fī Sharĥi al-Shamāyil***
   Imām Mullā Álī ibn Sulţān al-Qārī [d. 1014 AH]

8. ***Al-Mawāhib al-Ladunniyyah ála Al-Shamāyil***
   Shaykh Ibrāhīm al-Bājūrī [d. 1277 AH]

9. ***As-Sīratu'n Nabawiyyah***
   Imām Abū Muĥammad Ábd al-Malik ibn Hishām [d. 218 AH]

10. ***Ar-Rawđ al-Unuf***
    Imām Ábd ar-Raĥmān al-Suhaylī [d. 581 AH]

11. ***Kitāb al-Ţabaqāt al-Kabīr***
    Imām Muĥammad ibn Saád al-Zuhrī [d. 230 AH]

12. ***Akhlāqu'n Nabiyy wa Ādābihi***
Ĥāfiž Abū Muĥammad Ábdullāh Abi'sh Shaykh [d. 369 AH]

13. ***Dalāyilu'n Nubuwwah***
Ĥāfiž Abū Nuáym Aĥmed ibn Ábdullāh al-Aşbahānī [d. 430 AH]

14. ***Dalāyilu'n Nubuwwah***
Imām Abū Bakr Aĥmed al-Bayhaqī [d. 456 AH]

15. ***Ad-Durar fi Ikhtişāri'l Maghāzī wa's Siyar***
Ĥāfiž Yūsuf ibn Ábd al-Barr al-Mālikī [d. 463 AH]

16. ***Kitab al-Shifā bi Tárīfi Ĥuqūqi'l Muşţafā***
Imām Qāđī Íyāđ al-Yaĥsubī al-Mālikī [d. 544 AH]

17. ***Sharĥ al-Shifā***
Imām Mullā Álī ibn Sulţān al-Qārī [d. 1014 AH]

18. ***Nasīmu'r Riyāđ fī Sharĥi Shifā li Qāđī Íyāđ***
Imām Shihābuddīn Aĥmed al-Khaffājī [d. 1069 AH]

19. ***Al-Wafā'a fī Fađāyili'l Muşţafā***
Imām Abu'l Faraj Ábd ar-Raĥmān ibn al-Jawzī [d. 597 AH]

20. ***Nihāyatu's Sūl fi Khaşāyişi'r Rasūl***
Imām Abu'l Khaţţāb Úmar ibn Diĥyā al-Kalbī [d. 633 AH]

21. ***Ithbātu Nubuwwati Sayyidunā Muĥammad*** ﷺ
Imām Aĥmed ibn Úmar al-Qurţubī [d.656 AH]

22. ***Munyatu's Sūl fī Tafđīli'r Rasūl***
Imām Ábd al-Ázīz ibn Abdu's Salām as-Sullamī [d.660 AH]

23. ***Úyūn al-Athar fi Funūni'l Maghāzī wa'sh Shamāyili wa's Siyar***
Imām Abu'l Fat'ĥ Muĥammad ibn Sayyidi'n Nās [d. 734 AH]

24. ***Siyar Aálām an-Nubalā*** (first two volumes)
Imām Shamsuddīn Muĥammad al-Dhahabī [d. 748 AH]

25. ***As-Sīratu'n Nabawiyyah***
Imām Shamsuddīn Muĥammad al-Dhahabī [d. 748 AH]

26. ***Al-Bidāyah wa'n Nihāyah*** (first 4 volumes)
Ĥāfiž Ímāduddīn Ismāýīl ibn Kathīr [d. 774 AH]

27. ***Al-Fuşūl fī Sirati'r Rasūl***
Ĥāfiž Ímāduddīn Ismāýīl ibn Kathīr [d. 774 AH]

28. ***Shamāyil ar-Rasūl***
Ĥāfiž Ímāduddīn Ismāýīl ibn Kathīr [d. 774 AH]

29. ***Sifr al-Sáādah***
Majduddīn Abū Ţāhir Muĥammad al-Fīrūzābādī [d. 817 AH]

30. ***Álāmātu'n Nubuwwah***
Aĥmed ibn Abū Bakr al-Būsīrī [d. 840 AH]

31. ***Imtāá al-Asmāá***
Taqīyuddīn Aĥmed ibn Álī al-Maqrīzī [d. 845 AH]

32. ***Wafā'a Wafā bi Akhbāri Dār al-Muşţafā***
Imām Nūruddīn Álī al-Samhūdī [d. 911 AH]

33. ***Al-Khaşayis al-Kubrā***
Imām Jalāluddīn Abdu'r Raĥmān al-Suyūţī [d. 911 AH]

34. ***Anmūzaj al-Labīb fi Fađāyil al-Ĥabīb (Khaşayiş al-Şughrā***)
Imām Jalaluddīn Abdu'r Raĥmān al-Suyūţī [d. 911 AH]

35. ***Al-Mawāhib al-Ladunniyyah bi'l Minaĥ al-Muĥammadiyyah***
Imām Aĥmed al-Qasţallānī [d. 923 AH]

36. ***Madāriju'n Nubuwwah*** (Persian)
Shaykh Muĥaddith Ábd al-Ĥaqq al-Dihlawī [d. 1052 AH]

37. ***Sharh al-Mawahib al-Ladunniyyah***
Imām Muĥammad ibn Ábd al-Bāqī al-Zurqānī [d. 1122 AH]

38. ***Al-Anwāru'l Muĥammadiyyah mina'l Mawāhibi'l Ladunniyyah***
Imām Yūsuf an-Nab'hānī [d. 1350 AH]

39. ***Ĥujjatullāhi álā al-Áālamin***
Imām Yūsuf an-Nab'hānī [d. 1350 AH]

40. ***Fađāyil al-Muĥammadiyyah***
Imām Yūsuf an-Nab'hānī [d. 1350 AH]

ABOUT THE AUTHOR

Imām Abu'l Fat'ĥ Muĥammad ibn Muĥammad ibn Muĥammad ibn Aĥmed al-Yámuriy al-Andalusiy al-Mişriy – famously known as Ibn Sayyidi'n Nās, an appellation of his great-grandfather Sayyidu'n Nās ibn Abū al-Walīd. He was born in the year 671 (1293) in Cairo. His father was a prominent scholar and thus he was introduced to Islamic sciences from a very early age. Ibn Sayyidi'n Nās was a prominent scholar of Ĥadīth, Fiqh, Arabic Grammar, Biographies and History.

Dhahabī says: "He was endowed with a deep insight of the sciences. He was an accomplished man of letters in his time. Rarely does one come across such a person who is endowed with intelligence and knowledge; with a fertile mind and an expansive erudition; a beautiful hand and his firm footing in many sciences. He was a man of good character and graciousness; he would generously lend and even give away his books."[236]

Dhahabī says that Shihābuddīn Dimyāţī wrote to him describing the Imām thus: "Abu'l Fat'ĥ was one the foremost scholars of his time in terms of knowledge and rigorousness; exceptional in memorisation and accuracy in ĥadīth sciences, and knowledge of the bases and transmission routes, sound and unsound reports. He was proficient in the biography of the Prophet ﷺ and had supreme command of the Arabic language; his knowledge of literature was extensive.

"So also was his knowledge about texts and chains of transmission, of history and chronology. He was accurate and sound in his reporting, and wrote well. He professed the sound áqīdah and could recite [the Qur'ān] quickly and correctly. He was of noble character, of a good countenance and modest. He disliked formality and was affable in company; he was light-hearted and witty. His poetry is lofty, prose elegant and composition eloquent".[237]

Imām Tājuddīn Subki narrates an interesting exchange that took place between his father and the shaykh. "When Imām Taqīyuddīn Subki, was

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[236] *Siyar Aálām an-Nubalā*, 27/32, Entry#5966, Imām Dhahabi.

[237] Ibid.

appointed as the Head of the Ĥadīth department in Žāhiriyyah, Cairo. Shaykh Abu'l Fat'ĥ was interested in this position and even tried to use the influence of the viceroy of the Sultan, but nobody dared to say this in front of Imām Subki. At last, Shaykh Abu'l Fat'h sent a message to the Imām saying: 'You are capable of handling any position, and in any science. And I am not proficient except in Ĥadīth; if not Ĥadīth, then what else shall I teach?' The Imām was moved, and vacated the position, which was duly taken up by the shaykh and remained thus until his death.[238]

He passed away suddenly in 734 (1334) as described by Dimyāţī: "... he was sleeping in the masjid, and a man came to sit with him. He did not raise his head; the man saluted the shaykh, waited for a while and shook him, checking for his breath, but he was motionless. I entered the masjid and the man told me: 'He is dead.' I did not believe him, and went to examine – he was still as a log. The man said: 'There is still life in him,' and then, doctors examined him. Some said that he was dead and others disagreed. Eventually, he was declared dead".

His important works:

1. *Úyūn al-Athar fī Funūn al-Maghāzī wa'sh Shamāyil wa's Siyar*
2. *Nūr al-Úyūn fī Sīrati'l Amīn al-Ma'mūn*
3. *Taĥşīl al-Işābah fī Tafđīl al-Şaĥābah*
4. *Bushrā al-Labīb bi Dhikrā al-Ĥabīb*
5. *Minaĥ al-Madīĥ*
6. *Al-Maqāmāt al-Áliyyah fi'l Karāmāt al-Jaliyyah*
7. *An-Naf'ĥ al-Shadhiy fī Sharĥi Jamiý at-Tirmidhī* (which remained incomplete at the time of his death).

He is buried in the Qarāfah[239] cemetery next to the famous Ĥadīth scholar Ibn Abū Jamrah.[240] May Allāh táālā be well pleased with both of them.

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[238] *Ţabaqāt al-Shāfa ýiyyah*, 9/270, Imām Tājuddīn Ábdu'l Wahhāb al-Subkī.

[239] In Cairo, Egypt.

[240] Abū Bakr Muĥammad ibn Aĥmed, the famous Moroccon muĥaddith; he passed away in 599 (1203).

TRANSLITERATION KEY

Arabic Letter	Latin Character	Arabic Example	Transliteration	Similar Sound
ا أ ء	a	أمير	**a**mīr	**a**mazing
ب	b	باب	**b**āb	**b**asket
ت ة	t	تاج	**t**āj	**t** in French **t**rois
ث	th	ثابت	**th**ābit	**th**ing
ج	j	جسد	**j**asad	**j**am
ح	ĥ	حسن	**ĥ**asan	similar to **h**ose no English equivalent voiceless pharyngeal fricative
خ	kh	خبر	**kh**abar	similar to Scottish lo**ch** no english equivalent
د	d	دار	**d**ār	**d** in French **d**ais
ذ	dh	ذكر	**dh**ikr	**th**ere
ر	r	راشد	**r**āshid	**r**ose
ز	z	زكي	**z**akī	**z**ebra
س	s	سهل	**s**ahl	**s**olid
ش	sh	شاب	**sh**āb	**sh**ock
ص	ş	صبر	**ş**abr	pharyngeal **s** no English equivalent
ض	đ	ضياء	**đ**iyā'a	similar to **d**aughter no English equivalent
ط	ţ	طب	**ţ**ibb	pharyngeal **t** no English equivalent
ظ	ž	ظل	**ž**ill	pharyngeal **z** no English equivalent

Arabic Letter	Latin Character	Arabic Example	Transliteration	Similar Sound
ع	á, í, ú, ý	عرب علم عمر عيد	**á**rab **í**lm **ú**mar **ý**īd	voiced pharyngeal fricative no English equivalent
غ	gh	غار	**gh**ār	as in French **r** **r**ester voiced uvular fricative
ف	f	فجر	**f**ajr	**f**lower
ق	q	**قريب**	**q**arīb	a guttural **k** voiceless uvular stop no English equivalent
ك	k	كتاب	**k**itāb	**k**in
ل	l	لباس	**l**ibās	**l**ate
م	m	مال	**m**āl	**m**orning
ن	n	نور	**n**ūr	**n**oon
ه	h	هدى	**h**udā	**h**ouse
و	w	وزير	**w**azīr	**w**ord
ي	y	يد	**y**ad	**y**ellow
إ	i	إدام	**i**dām	**i**nsight
أ	a	أتم	**a**tam	**a**dvent
ـا	ā	باب	b**ā**b	f**a**ther
ـي	ī	سرير	sar**ī**r	tr**ee**
ـو	ū	طور	ţ**ū**r	r**oo**t
عا	áā	عالم	**áā**lim	-

Arabic Letter	Latin Character	Arabic Example	Transliteration	Similar Sound
عي	ýī	عيد	**ýī**d	-
عو	úū	عود	**úū**d	-
شّ	sh’sh sh-sh	الشمس	ash’shams ash-shams	-
ـأ	a’ or a-	مأمور	ma’mūr	-
ـئ	i’y or i-y	بئس	bi’ysa bi-ysa	-
ـؤ	u’ or u-	لؤلؤ سؤلك	lu’lu’ su-lika	-
	’	أصحاب تكحيل أسهل	aş’ĥāb tak’ĥīl as’hal	separator to distinguish between sounds represented by letter pairs
	-	أصحاب تكحيل أسهل	aş-ĥāb tak-ĥīl as-hal	separator to distinguish between sounds represented by letter pairs
	superscript	من	mi^{n}	to indicate an elision
	-	مآرب	ma-ārib	separator when elongation follows a vowel

In transliteration of Arabic names, the definite article **‘al’** is not transcribed *always* for readability, even though it may be incorrect in the original. The following rules are followed:

a. The ‘al’ is retained when used as an auxiliary, as in Abu Bakr **al**-Bayhaqī and Badruddīn **al**-Áynī.

b. It is omitted when used alone, as in Bayhaqi or Áynī.

c. It is retained when the full name of the book is transcribed, but omitted when the book is known by its popular name like *Durr al-Mukhtār.*

☙

وأبيض يستسقى الغمام بوجهه ثمال اليتامى عصمة للأرامل

وضم الإله اسم النبي إلى اسمه إذا قال في الخمس المؤذن أشهد

وشق له من اسمه ليجله فذوالعرش محمود وهذا محمد


RIDAWI
رضا
PRESS